





A
GRAMMAR
OF THE
LATIN LANGUAGE:

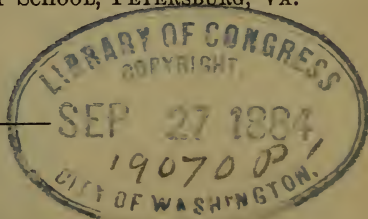
For the Use of Schools and Colleges.

WITH EXERCISES AND VOCABULARIES.

✓ BY
WM. BINGHAM, A.M.,
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AND "BINGHAM'S ENGLISH GRAMMAR."

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REVISED AND IN GREAT PART REWRITTEN

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PREFACE TO THE NEW EDITION.

THE final test of a school grammar is the test of the class-room.

Tried by this test, *Bingham's Latin Grammar*, despite defects in matters of detail, has for nearly twenty years enjoyed a wide popularity in the Preparatory Schools and in many Colleges throughout the country.

Its author, Prof. WILLIAM BINGHAM, was a man of clear head, a scholar without parade of learning, and, as a teacher, possessed of notable skill in imparting knowledge.

His experience of many years as head of a great school, his enthusiastic devotion to his work as a teacher of Latin, and especially his intimate knowledge of the needs of younger boys, admirably fitted him for the task which he set himself—the preparation of “*a practical first book in Latin*, simple enough for beginners and yet full enough for more advanced students.”

Guided by this practical experience in the class-room, he shaped his book on lines so simple and easy of comprehension as have ensured its popularity in spite of many palpable deficiencies. Had PROFESSOR BINGHAM lived, there can be no question that long before this the book would have been thoroughly revised and brought up more nearly to the requirements of modern scholarship. The twenty years that have elapsed since he gave the first edition to the public have been marked by extraordinary activity in the field of classical philology. Much that was regarded as assured when he wrote has been rejected by a more scientific study of Latin, and much that was then clouded with doubt is now settled upon a sure basis.

The task that would have been to him a labor of love has finally been confided to me by his representatives, and I have honestly tried to carry out the work, as nearly as has been possible, in accordance with the methods that originally guided him.

I have carefully avoided lumbering up the pages with a mass of philological matter out of place in a practical drill-book of limited scope, steadily keeping in view, in the many changes found necessary, the aim of presenting the results of recent study in the simplest possible language.

A word as to some of these changes :

As will be seen, I have adopted at the outset the “*Roman Pronunciation*” as resting on the surest historical basis, and have endeavored to illustrate by English equivalents, as nearly as may be, what the best scholars regard as the true Roman sound of the letters.

The whole of the Etymology has been carefully revised and, to a very considerable extent, augmented. In this work I have kept constantly at my elbow the last edition of NEUE'S *Formenlehre*, a book, to which, in common with all Latin students, I am under the very greatest obligations.

The Syntax has been recast and almost entirely rewritten, still preserving in the main the lines laid down by the author of the original work. Availing myself freely of the discretion allowed me, I have added new chapters dealing with syntactical constructions not contained in previous editions of the grammar, and, by carefully rewriting the old discussions, I have endeavored to embody in the same compass the results reached by a more rigorous scholarship. To teachers familiar with the old Grammar, this will be especially noticeable in the treatment of Case relations, of Causal, Conditional, Temporal, Relative, Interrogative, and Iterative Sentences, Oratio Obliqua, etc.

In the Appendices much matter has been discarded as of no practical moment. The remaining matter has been simply revised, save that I have added a brief discussion (*Appendix IV.*) of the Personal endings of the Verb.

I have, of course, in my work made free use of the best Latin Grammars—German, English, and American. To all I owe something, directly or indirectly, but I do not know that my obligations to any one of them are such as demand more than this general acknowledgment. Doubtless my presentation of more than one syntactical point has been unconsciously influenced by the admirable Grammar of my old master, DR. B. L. GILDERSLEEVE, a book which I have steadily used with my own higher classes for the past sixteen years. Certainly, I owe much to his personal teaching, for which I can never be sufficiently grateful.

Of other grammars I might also mention the excellent school grammar of ELLENDT, as revised (23d ed.) by DR. MORITZ SEYFFERT, and, for many apt examples, the *Ausführliche Grammatik* of KÜHNER and the larger work of PROF. ROBY.

That mistakes of quantity should occur in a Grammar which undertakes to mark both long and short syllables, is wellnigh inevitable, and, although I have exercised the greatest vigilance in reading the proofs, I cannot expect it to be otherwise in this case. I will, therefore, take it as a substantial favor if my brother schoolmasters throughout the country will advise me promptly of such errors as they may from time to time discover.

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UNIVERSITY SCHOOL,
PETERSBURG, VIRGINIA, July 9, 1884.

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LATIN GRAMMAR.

§ 1. LATIN GRAMMAR is the science of the Latin language. It treats of the words of the language, and of the laws by which they are combined into sentences; of the quantity of syllables and the laws of metre.

It is divided into Etymology, Syntax, and Prosody.

ETYMOLOGY.

§ 2. Etymology treats—1. Of the letters which make up words, and their pronunciation. 2. Of the changes which words undergo. 3. Of their derivation.

LETTERS.

§ 3. A letter is a mark used to represent a sound of the human voice.

In the Latin alphabet there are twenty-five letters. They are A, a; B, b; C, c; D, d; E, e; F, f; G, g; H, h; I, i (J, j); K, k; L, l; M, m; N, n; O, o; P, p; Q, q; R, r; S, s; T, t; U, u (V, v); X, x; Y, y; Z, z.

Remark.—I and J were originally the same letter; so also were U and V. K is used only before *a*, and chiefly in abbreviations. Y and Z are used only in words derived from the Greek, and were added after Cicero's time. H is a breathing, and does not affect the quantity of the vowel before it. The Romans used only the capital letters.

§ 4. Letters are divided into Vowels and Consonants.
The Vowels are

a, e, i, o, u, y.

§ 5. DIPHTHONGS.

A Diphthong is a combination of two Vowels, which practically become one in sound. The Diphthongs are *ae, au, ei, eu, oe, and ui.*

Ai, oi, and ou occur as Diphthongs in early Latin.

§ 6. CONSONANTS.

According to the *organ* of speech used in uttering them, Consonants are divided into:

Labials (lip-letters), *p, b, ph, f, m, v.*

Linguals (tongue-letters), *t, d, th, l, n, r, s.*

Palatals (palate-letters), *c, k, qu, g, ch, h.*

The Linguals are often called Dentals (teeth-letters), and the Palatals called Gutturals (throat-letters).

Consonants are further divided, according to the *mode* of uttering them, into *Liquids* and *Mutes*.

The Liquids are *l, m, n, r.*

Of these *m* and *n* are *nasals*.

S is a *sibilant*.

The *Mutes* are:

P-mutes, <i>p,</i>	<i>b,</i>	<i>ph, f</i>	(<i>labials</i>).
T-mutes, <i>t,</i>	<i>d,</i>	<i>th</i>	(<i>linguals</i>).
K-mutes, <i>k, c, qu,</i>	<i>g,</i>	<i>ch</i>	(<i>palatals</i>).

We further distinguish three *orders* of Mutes:

Smooth (or Thin), <i>p,</i>	<i>t,</i>	<i>k, c, qu.</i>
Middle, <i>b,</i>	<i>d,</i>	<i>g.</i>
Rough, <i>ph, f,</i>	<i>th,</i>	<i>ch.</i>

The Rough Mutes were not used in old Latin, and occur almost entirely in Greek words.

The Double Consonants are $x = cs$ (*gs, qus, hs*) and $z = dz$.

§ 7. PRONUNCIATION.

1. Vowels.

$\bar{a} = a$ in *father*.

$\check{a} = a$ in *partook*.

$\bar{e} = e$ in *whey*.

$\check{e} = e$ in *met*.

$\bar{i} = i$ in *machine*.

$\check{i} = i$ in *sit*.

$\bar{o} = o$ in *lone*.

$\check{o} = o$ in *not*.

$\bar{u} = oo$ in *boot*.

$\check{u} = u$ in *pull*.

$\bar{y} =$ German \ddot{u} in *Müller* (nearly our *Miller*).

2. Diphthongs.

ae and *oe* = *a* in *made*.

au = *ow* in *power*.

ei = nearly *ei* in *feint* (but with stress on latter vowel).

eu = *eu* in *feud*.

ui = Eng. *we*, or French *oui*.

3. *Consonants*. The Consonants are pronounced as in English, except:

B before *s* or *t* = *p*; e. g. *urbs*, pronounced *urps*.

C always = *k*, as in *keen*.

Ch in Latin words = *k* (never as in English *charter*); in Greek words = *k + h* (i. e. a rough breathing immediately after an ordinary *k*).

G always hard, as in *give*.

J = *y* in *year*.

N followed by *c, g, qu*, and *x* has sound of *ng* in *anger*.

Qu = *qu*, as in *queen*; before *u*, *qu* = *c* (e. g. *quum* = *cum*).

R always trilled, as in *ferry*.

S always sharp, as in *hiss*; not the *z* sound, as in *his*.

T always sharp; *e. g.* *nātiō*, pronounced *nah-ti-ò*, not *nay-shi-o*.

X always sharp, as in *axe*.

V like Eng. W, as in *wine*.

Final M was sometimes not sounded, or perhaps pronounced but indistinctly.

§ 8. SYLLABLES.

There are no silent Vowels in Latin; but every word has as many syllables as it has Vowels or Diphthongs; as, *mă-rě*.

A word of one syllable is called a *monosyllable*; a word of two syllables, a *dissyllable*; a word of more than two, a *polysyllable*.

The last syllable of a word is called the *ultimate*; the next to the last, the *penult*; the third from the last, the *antepenult*.

EXPLANATION OF MARKS.

§ 9. The marks of punctuation are the *comma* (,), used to mark the shortest pause; the *semicolon* (;), used to mark a pause twice as long as the comma; the *colon* (:), used to mark a pause three times as long as the comma; the *period* (.), used to mark the longest pause; the *interrogation point* (?), which shows that a question is asked; and the *exclamation point* (!), used to mark expressions of surprise, grief, etc.

The marks of quantity are (¯) to indicate a long vowel; (ˇ) to indicate a short vowel; and (ˆ) to indicate that a vowel is sometimes long and sometimes short.

The *diæresis* (¨) shows that the vowel over which it is placed does not form a diphthong with the vowel before it; as, *ăër*.

A contracted syllable is simply marked long (¯); as, *quīs* for *quībūs*.

QUANTITY, ACCENT.

§ 10. *Rule 1.*—All Diphthongs, and all Vowels derived from Diphthongs, are long.

Rule 2.—A Vowel before another Vowel is short ; as, *dě-ŭs, lě-ŏ.*

Rule 3.—A Vowel before two Consonants or a double Consonant is long by position ; as, *o* in *proptēr* ; *a* in *axīs.*

Rule 4.—Dissyllables are accented on the penult ; as, *dě'us.*

Rule 5.—Polysyllables are accented—

(a) on the penult, if the penult is long ; as, *lě-ŏ'nīs* ;

(b) on the antepenult, if the penult is short or common ; as, *děm'ī-nūs.*

DIVISION OF WORDS.

§ 11. I. Words are divided according to their *formation* into—

1. *Primitive* ; *i. e.* not derived from other words ; as, *man, king.*

2. *Derivative* ; *i. e.* derived from other words ; as, *manly, kingdom.*

3. *Simple* ; *i. e.* not made up of other words ; as, *man.*

4. *Compound* ; *i. e.* made up of other words ; as, *man-kind.*

II. Words are divided according to their *meaning* into eight classes, called parts of speech : viz. the *Noun, Adjective, Pronoun, Verb, Adverb, Preposition, Conjunction, Interjection.*

Rem.—The last four are generally mutilated forms of the Noun.

NOUNS.

§ 12. 1. A Noun is the name of a person or thing ; as, *man, city.*

2. A *Common Noun* is the name of any one of a class of persons or things ; as, *man, city*.

3. A *Proper Noun* is the name of an individual person or thing ; as, *Caesar, Rome*.

4. An *Abstract Noun* is the name of a quality, action, being, or mode of action or being ; as, *goodness, running, sickness*.

5. A *Material Noun* is the name of a substance or material ; as, *gold, iron, water*.

6. A *Collective Noun* is a common noun which in the singular denotes more than one ; as, *multitude*.

GENDER, NUMBER, CASE, PERSON.

§ 13. 1. To Nouns belong *gender, number, case, and person*.

Gender.

2. Gender means kind, or class. As used by grammarians, it means the kind or class of a Noun with reference to the sex of the thing which the Noun denotes.

3. *Natural gender* is determined by sex ; thus, the names of males are *naturally* masculine.

4. *Grammatical gender* is determined, *not by sex*, but by *Declension* and *termination* ; thus, *mensă*, a table, is feminine (though it is the name of a thing without life), *because it is of the First Declension*.

5. *General Rules of Gender.*

Rule 1.—Names of *male beings*, and of most *rivers, winds, months, mountains, and nations*, are masculine.

Rule 2.—Names of *female beings, cities, countries, islands, trees, plants, ships, and gems* are feminine.

Rule 3.—Nouns which are neither masculine nor feminine are neuter.

Rule 4.—Some Nouns are either masculine or feminine. These, if they are names of *living beings*, are said to be of *common gender*; if of things *without life*, of *doubtful gender*.

Number.

§ 14. *Number* is the variation of form which shows whether one thing is meant, or more than one.

The *Singular* number is the form which denotes one thing; as, *stell-ă*, a star; the *Plural* is the form which denotes more than one; as, *stell-ae*, stars.

Case.

§ 15. *Case* is the variation of form which shows the relation of the Noun to other words.

Latin Nouns have six Cases, viz.:

(a) The *Nominative*, which answers the question *who?* or *what?* and gives the simple name of the thing spoken of.

(b) The *Genitive*, which marks those relations expressed in English by *of*, or the Possessive Case; as, *umbră*, the shade (*of what?*), *silvae*, of the forest.

(c) The *Dative*, which denotes that *to* or *for* which, or *with reference to* which, anything is, or is done.

(d) The *Accusative*, which is the Object of a Transitive Verb, or of certain Prepositions.

(e) The *Vocative*, which is used when a person is addressed.

(f) The *Ablative*, which marks those relations expressed in English by *from, with, in, by*.

Person.

§ 16. *Person* means the character which a Noun or a Pronoun has, according as it represents the *speaker*, the person *spoken to*, or the person or thing *spoken of*.

A Noun or a Pronoun representing the *speaker* is of the *first person*; as, *I, Darius, make a decree*. Here “*I*” and “*Darius*” are of the first person.

A Noun or a Pronoun representing the person *spoken to* is of the second person; as, *Do you hear me, Robert?* Here “*you*” and “*Robert*” are of the second person.

Remark.—Things without life are sometimes addressed, and are then said to be *personified*, or treated as persons.

A Noun or a Pronoun representing the person or thing *spoken of* is of the third person; as, *John runs; water freezes*. Here “*John*” and “*water*” are of the third person.

INFLECTION.

§ 17. The changes which words undergo to express their different relations are called inflection.

The inflection of Nouns is called *Declension*; that of verbs, *Conjugation*.

There are five Declensions in Latin, distinguished by the endings of the Genitive Singular, or by the final letter (called the *characteristic*) of the stem.

We thus distinguish :

1st Decl., *Gen. Sing. -ae*; *characteristic* *ă* (A Declension).

2d “ , “ “ *-ī*; “ *ō* (O Declension).

3d “ , “ “ *-īs*; “ *ī* (or a Consonant)

I and Consonant Declension.

4th “ , “ “ *-ūs* (*uīs*); “ *ū* (U Declension).

5th “ , “ “ *-ēī*; “ *ē* (E Declension).

THE FIRST (A) DECLENSION.

§ 18. Latin Nouns which have *-ae* in the Genitive Singular (stem-characteristic *ă*) are of the First Declension. The terminations are :

	<i>Singular.</i>	<i>Plural.</i>
Nom.	ă	ae
Gen.	ae	ărŭm
Dat.	ae	is
Acc.	ăm	ās
Voc.	ă	ae
Abl.	ă	is

Taking *mensă*, which means *a table* (stem *mensă-*), by changing the final letter of the stem into the above endings, we have :

PARADIGM.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>mensă, a table,</i>	<i>mensae, tables.</i>
Gen.	<i>mensae, of a table.</i>	<i>mensărŭm, of tables.</i>
Dat.	<i>mensae, to or for a table.</i>	<i>mensis, to or for tables.</i>
Acc.	<i>mensăm, a table.</i>	<i>mensās, tables.</i>
Voc.	<i>mensă, O table!</i>	<i>mensae, O tables!</i>
Abl.	<i>mensă, with, from, in, by a table.</i>	<i>mensis, with, from, in, by tables.</i>

Remark 1.—The Latin language has no Article: therefore *mensă* may be rendered *a table*, or *the table*, according to the connection.

Remark 2.—An old Genitive in *ăi* sometimes occurs in poetry.

Remark 3.—The Noun *fămiliă* has *fămiliās* in the Genitive Singular after *pătër*, *mătër*, *filiŭs*, and *filiă*; as, *păterfămiliās*, the father of a family.

Remark 4.—A contracted Genitive Plural in *-ŭm* is found chiefly in patronymics (*Aenădŭm* for *Aenădărŭm*); in compounds of *-cölă*, signifying *dwelling* (*caelĭcölŭm* for *caelĭcölărŭm*).

and in compounds of *-gěnă*, signifying *descent* (*Grăjüğěnŭm* for *Grăjüğěnărŭm*); and in the Greek words *amphōră*, a jar, and *drachmă*, a coin.

Remark 5.—*Deă*, a goddess, *ěquă*, a mare, *filiă*, a daughter, and *mŭlă*, a she-mule, have sometimes *-ăbŭs* in the Dative and Ablative Plural.

So *ambŏ* and *duŏ* have in Fem. Dat. and Abl., *ambăbŭs* and *duăbŭs*.

Remark 6.—The Locative case Sing. ends in *-ae*, Plural, *-is*: *Rŏmae*, at Rome; *Āthēnŭs*, at Athens.

Rule of Gender.—Latin Nouns of the First Declension are feminine.

Exc. 1. Names of *male beings*, *rivers*, and *mountains* are masculine by the general rule (§ 13); but a few names of rivers and mountains are feminine.

Exc. 2. *Hadriă*, the Adriatic Sea, is masculine; *dămă*, a fallow deer, and *talpă*, a mole, are common.

For Greek nouns of the First Declension, see Appendix I.

EXERCISE I.

§ 19. Like *mensă* decline the following Nouns, and commit to memory their meanings:

ăquilă,	<i>eagle.</i>	ėpistolă,	<i>letter.</i>
ăquă,	<i>water.</i>	naută,*	<i>sailor.</i>
cŏlumbă,	<i>dove.</i>	insŭlă,	<i>island.</i>
cŏrŏnă,	<i>crown.</i>	lŭnă,	<i>moon.</i>
ără,	<i>altar.</i>	mėdicină,	<i>medicine.</i>
agricŏlă,*	<i>farmer.</i>	poėtă,	<i>poet.</i>
ălă,	<i>wing.</i>	rėgină,	<i>queen.</i>
ancillă,	<i>maid-servant.</i>	fŭgă,	<i>flight.</i>
injŭriă,	<i>injury.</i>	plŭmă,	<i>feather.</i>
Belgă,	<i>a Belgian.</i>	filiă,	<i>daughter.</i>

* See § 18, Exc. 1.

Translate into English.

Cōlumbae. Cōrōnārūm. Ārīs. Rēgīnām. Filiābūs.
 Injūriīs. Belgārūm. Fūgă. Ālīs. Ancillae. Ancillīs.
 Injūriārūm. Cōlumbīs.

Translate into Latin.

Of water. For the farmer. Of the maid-servants. To the farmers. By wings. Of feathers. To sailors. The letter. By the letters. In the island. Of islands. Of the moon.

EXERCISE II.

§ 20. *Rule of Syntax*.—A Noun in the Genitive limits the meaning of another Noun denoting a different thing.

Thus, *plūmă* means *a feather*, any feather; but when the Genitive *cōlumbae* is added, the application of *plūmă* is *limited* or *confined* to the dove: *cōlumbae plūmă* means *a dove's feather*, and no other sort. Observe that the feather and the dove are different things.

Rule of Position.—The emphatic word, whether limiting or limited, stands first. Thus, *filiă rēgīnae*, the *daughter* (not the son) of the queen; *rēgīnae filiă*, the *queen's* (not the king's) daughter.

Translate into English.

Cōlumbae plūmă. Cōlumbārūm plūmae. Cōlumbae ālīs.
 Filiă agrīcōlae. Agrīcōlae filiă. Agrīcōlārūm filiābūs.
 Rēgīnārūm cōrōnae. Cōrōnae rēgīnārūm. Nautae ēpis-
 tōlă. Injūriă poētae. Insulă Belgārūm. Fūgă ancillae.
 Ancillārūm fūgă.

Translate into Latin.

(Emphatic words are in italics.)

In the island of the Belgians. For the altars of the Belgians. A *sailor's* letter. The *queen's* letter. By the

flight of the farmer. The flight of the farmer's doves.
The injury of the queen's maid-servants. O daughters of
the queen's maid-servants! The water of the island.

EXERCISE III.

Subject and Predicate. Partial Conjugation of Verbs.

§ 21. I. A *Proposition* is a thought expressed in words;
as, *snow melts*.

A *Simple Sentence* consists of a single Proposition; a
Compound Sentence consists of several Propositions combined.

1. Every Proposition consists of—

(a) A *Predicate*; *i. e.* that which is *declared*.

(b) A *Subject*; *i. e.* that of which the declaration is
made.

In the Proposition "*snow melts*," the Predicate is "*melts*," because "*melts*" is what is declared or asserted about "*snow*;" the Subject is "*snow*," because it is the thing about which the declaration is made.
What *melts*? *Snow*.

2. The *Predicate* consists of a Verb alone (as *melts* in the above example), or the Verb *to be* with a Noun, Adjective, or Participle; as, *snow is cold*.

3. The *Subject* consists of a Noun, or some word or phrase used as a Noun, and may be known by asking the question *who?* or *what?* with the Predicate; as, *John runs*. (*Who runs? John.*) *To play is pleasant*. (*What is pleasant? To play.*)

4. The Subject and Predicate may stand alone, or each may have other words limiting its meaning; as, *boys run*; *some boys run fast*.

II. A Verb is a word which declares or affirms something.

1. Verbs have—

(a) *Moods*, or different forms which express different *kinds* of affirmation.

(b) *Tenses*, or different forms to show the *time* when the thing declared takes place, and whether the action is complete or incomplete.

(c) *Voices*, or different forms which show whether the Subject acts (as, *John strikes*) or is acted upon (as, *John is struck*).

(d) *Persons* and *Numbers*, or different forms which correspond to the person and number of the Subject.

2. These various forms are distinguished from one another by certain endings; and the adding of these endings to the *stem* is called *Conjugation*.

III. 1. The *Infinitive* expresses the action of the Verb *simply*, without limiting it to any Subject; as, *ămă-rě*, to love.

2. The *Indicative* mood declares a thing as a fact, or asks a question; as, *ămăt*, he loves; *ămat-ně?* does he love?

TENSES.

IV. 1. The *Present* tense expresses incomplete action in present time: as, *ămă*, I love, I am loving.

2. The *Imperfect* tense expresses incomplete action in past time: as, *ămăbăm*, I was loving.

3. The *Future* tense expresses incomplete action in future time: as, *ămăbō*, I will love, I will be loving.

CONJUGATIONS.

V. There are, strictly speaking, but two Conjugations in Latin, distinguished according to the final letter (called the *characteristic*) of the Present-stem:

I. The Vowel Conjugation (stem ending in *-ā, -ē, and -ī*).

II. The Consonant Conjugation (stem ending in a Consonant or *-ŭ*).

Rem.—As *ŭ* is a Semi-Consonant (= *v*), Verbs having the *characteristic -ŭ* follow the Consonant Conjugation.

But for convenience we divide Verbs into four Conjugations, distinguished by this final letter of the Present-stem (or *characteristic*).

Rule 1.—To find the Present-stem, strike off the ending *-rě* of the *Present Infinitive Active*: as, *āmā-rě*; Present-stem, *āmā-*.

Rule 2.—Verbs having the stem-vowel *ā* (long) before *-rě* of the Infinitive belong to the First Conjugation; as, *āmā-rě*.

ACTIVE ENDINGS.

1. There are six *Personal endings* belonging to every tense of the Finite Verb, three for the Singular and three for the Plural. *These endings represent the Personal Pronouns.*

2. The *Personal endings* for the tenses of the *Active Voice* are:

-m (ō),	representing	I.
-s	"	thou.
-t,	"	he.
-mūs,	"	we.
-tis,	"	ye.
-nt,	"	they.

Remark.—The variations for the Perfect Indic. Act. will be considered further on.

3. The *Tense-endings* are sometimes simply these *Personal endings*; sometimes they are *made up of certain suffixes together with the Personal endings*.

4. The *Tense*-endings for the *Present*, *Imperfect*, and *Future* tenses of the Indicative Active of the First Conjugation are as follows :

	<i>Present.</i>	<i>Imperfect.</i>	<i>Future.</i>
<i>Sing.</i> 1st Person, - ō ,		-bă-m,	-b- ō ,
2d " - s ,		-bā-s,	-bŷ-s,
3d " - t ,		-bă-t,	-bŷ-t,
<i>Plur.</i> 1st Person, - mūs ,		-bā-mūs,	-bŷ-mūs,
2d " - tīs ,		-bā-tīs,	-bŷ-tīs,
3d " - nt .		-ba- nt .	-bu- nt .

By adding these terminations to the stem *ămă*- (observing that the stem-vowel *ă* is absorbed by *ō* in the 1st person of the Present, and shortened before *-t* in the 3d person), we have :

PARTIAL PARADIGM.

INFINITIVE PRESENT, *ămă-rě*, to love.

INDICATIVE MOOD.

	<i>Present.</i>
<i>Sing.</i> ăm- ō ,	<i>I love, or am loving,</i>
ămă- s ,	<i>thou lovest, or art loving,</i>
ămă- t ,	<i>he loves, or is loving,</i>
<i>Plur.</i> ămă- mūs ,	<i>we love, or are loving,</i>
ămă- tīs ,	<i>ye or you love, or are loving,</i>
ăma- nt ,	<i>they love, or are loving.</i>
	<i>Imperfect.</i>
<i>Sing.</i> ămă-bă- m ,	<i>I was loving,</i>
ămă-bă- s ,	<i>thou wast loving,</i>
ămă-bă- t ,	<i>he was loving,</i>
<i>Plur.</i> ămă-bă- mūs ,	<i>we were loving,</i>
ămă-bă- tīs ,	<i>ye or you were loving,</i>
ămă-ba- nt ,	<i>they were loving.</i>

Future.

<i>Sing.</i>	ămā-b- ǎ ,	<i>I shall love,</i>
	ămā-bǐ- s ,	<i>thou wilt love,</i>
	ămā-bǐ- t ,	<i>he will love,</i>
<i>Plur.</i>	ămā-bǐ- mūs ,	<i>we shall love,</i>
	ămā-bǐ- tis ,	<i>ye or you will love,</i>
	ămā-bu- nt ,	<i>they will love.</i>

(The *principal parts* of a Verb are the Indicative Present, the Infinitive Present, the Indicative Present-Perfect, and the Supine. These will be given in the vocabularies, thus :

ăm-**ǎ**, ămā-r**ě**, ămāv-**i**, ămāt-**ŭm**, *to love.*)

Form the Present, Imperfect, and Future Indicative of

vǒl- ǎ ,	vǒlā-r ě ,	vǒlāv- i ,	vǒlāt- ŭm ,	<i>to fly.</i>
salt- ǎ ,	saltā-r ě ,	saltāv- i ,	saltāt- ŭm ,	<i>to dance.</i>
cant- ǎ ,	cantā-r ě ,	cantāv- i ,	cantāt- ŭm ,	<i>to sing.</i>
dēlect- ǎ ,	dēlectā-r ě ,	dēlectāv- i ,	dēlectāt- ŭm ,	<i>to delight.</i>
pār- ǎ ,	pārā-r ě ,	pārāv- i ,	pārāt- ŭm ,	<i>to prepare.</i>
laud- ǎ ,	laudā-r ě ,	laudāv- i ,	laudāt- ŭm ,	<i>to praise.</i>
vǒc- ǎ ,	vǒcā-r ě ,	vǒcāv- i ,	vǒcāt- ŭm ,	<i>to call.</i>
occŭp- ǎ ,	occŭpā-r ě ,	occŭpāv- i ,	occŭpāt- ŭm ,	<i>to seize.</i>
arm- ǎ ,	armā-r ě ,	armāv- i ,	armāt- ŭm ,	<i>to arm.</i>
aedīfīc- ǎ ,	aedīfīcā-r ě ,	aedīfīcāv- i ,	aedīfīcāt- ŭm ,	<i>to build.</i>

EXERCISE IV.

§ 22. 1. A *Transitive Verb* is one which requires an Object to complete the sense ; as, *poetă rēgīnām laudăt*, the poet praises the queen.

2. An *Intransitive Verb* is one which does not require an Object to complete the sense ; as, *ăquilă vǒlăt*, the eagle flies.

3. *Rule of Syntax*.—The Subject of a Finite Verb is in the Nominative.

4. *Rule of Syntax*.—The Direct Object of a Transitive Verb is put in the Accusative. (*Rēgīnām*, above, is the *Direct Object* of *laudāt*; *i. e.* the person to whom the praising is directed.)

5. *Rule of Syntax*.—The Verb agrees with its Subject in number and person.

6. *Rule of Position*.—The Subject usually stands at the beginning of the sentence.

7. *Rule of Position*.—The Direct Object precedes the Verb.

8. To *analyze* a sentence is to separate it into its parts and show their relation to each other.

9. To *analyze* or *parse* a word is to tell its properties, and its relation to other words.

ANALYSIS OF THE SENTENCE.

Poētā rēgīnām laudāt.

(*Suggestions to the Learner*.—We look first for the Predicate, which must be a Verb (see §21, 2); and we find *laudāt*, which we see by the ending *-t*, added directly to the stem (stem-vowel shortened), is indicative-present active, third person singular, of *laudārē*, to praise. We now look for the Subject, which, as we have learned, must be a Noun in the Nominative (§21, 3; and Rule 3, above); and we find by the ending *-ā* that *poētā* is in the Nominative. Hence, we translate *poētā laudāt*, the poet praises. *Rēgīnām*, as the ending *-ām* shows, must be in the Accusative Singular; so we take it as the Direct Object of *laudāt*, and translate the sentence, “The poet praises the queen.”)

This is a simple sentence, because it consists of but one Proposition.

The Predicate is *laudāt*, because it is that which is *declared* or asserted about the poet.

The Subject is *poētā*, because it is that of which the *praising* is declared. (Who praises? The poet.)

The Predicate is limited by *rēgīnām*, the Direct Object (*i. e.* the person upon whom the praising is *directly exerted*).

ANALYSIS OF THE WORDS.

Poētā is a common Noun, masculine, First Declension (here decline it), found in the Nominative Singular, Subject of *laudāt*. Rule, *The*

Subject of a Finite Verb is in the Nominative. (Here let the teacher ask, "Why called a Noun? Why a common Noun? Why masculine? Why of the First Declension? Why accented on the penult?" etc.)

Rēgīnām is a common Noun, feminine, First Declension (here decline it), found in the Accusative Singular, Direct Object of *laudāt*. Rule, *The Direct Object of a Transitive Verb is put in the Accusative.*

Laudāt is a Verb, transitive, First Conjugation, *laud-ŭ, laudā-rē, laudāv-ī, laudāt-ŭm*, found in the indicative-present active, third person Singular (here inflect the tense), agreeing with *poētā* as its Subject. Rule, *The Verb agrees with its Subject in number and person.* (Here let the teacher ask, "Why called a Verb? Why transitive? Why of First Conjugation? Why indicative?" etc.)

Translate into English.

Agrīcōlā poētām āmāt. Āquīlā vōlābāt. Ancillae mēdīcīnām pārābunt. Belgae ārās aedīfīcābant. Nautae insūlām occūpābunt. Cōrōnā rēgīnām dēlectābit. Agrīcōlā fīliām vōcābāt.

Translate into Latin.

The maid-servants are preparing the table. The queen was calling the farmer's daughter. The poets will praise the queen. The sailor's daughter will sing. The farmers are building an altar. The moon delights the poet. We love the queen. You were calling the maid-servants.

EXERCISE V.

§ 23. Vocabulary.

umbrā, -ae, *shadow.*

terrā, -ae, *earth.*

incōlā, -ae, *inhabitant.*

insīdiae, -ārūm

(used only in Plural), { *ambush,*

puellā, -ae, *girl.*

cōpiaē, -ārūm, *forces.*

(cōpiā, in the Singular, means *abundance*; in the Plural, *forces.*)

obscur-ŏ, -ā-rē, -āv-ī, -āt-ŭm, *to obscure.*

1. The Subject, as well as the Predicate, may have words limiting its meaning.

2. The Pronouns *I, thou, we, you*, are not usually expressed in Latin, as the endings of the Verb show the person and number.

3. The words *my, thy, his, their*, etc., are not expressed in Latin, when the relation is obvious. Thus, *The queen loves her daughter*, Rēgīnā filiām āmāt.

Translate into English.

(In analysis of sentences, give the Predicate with its limiters, then the Subject with its limiters.)

Ancillā rēgīnae agrīcōlae filiām vōcābīt. Terrae umbrā lūnā obscurāt. Fūgā nautārū incōlās insūlae dēlectāt. Cōpiaē Belgārū insulām occūpābant. Nautae puellās vōcant. Plūmae cōlumbārū rēgīnae ancillās dēlectābunt.

Translate into Latin.

The flight of the queen delights the Belgians. Farmers love (their) daughters. The sailor loves the queen's maid-servant. The farmer's daughter will prepare the queen's table. A dove's feather delights the *sailor's* daughter; a crown delights the *queen's* daughter. An eagle's feather delights the queen's *maid-servant*; a crown delights the queen's *daughter*.

THE SECOND (O) DECLENSION.

§ 24. Latin Nouns whose Genitive Singular ending is *-ī* (stem-characteristic *ō*) are of the Second Declension.

Those which have *-ūm* in the Nominative are neuter; the rest are masculine.

NOTE.—The stem ends in *-ō*; to this, weakened into *-ū*, we add *s* to form the Nominative for masc. Nouns; *m*, for neuter Nouns.

ENDINGS.

<i>Masculine.</i>			<i>Neuter</i>		
	<i>Sing.</i>	<i>Plur.</i>		<i>Sing.</i>	<i>Plur.</i>
Nom.	ūs	ī	Nom.	ūm	ă
Gen.	ī	ōrūm	Gen.	ī	ōrūm
Dat.	ō	īs	Dat.	ō	īs
Acc.	ūm	ōs	Acc.	ūm	ă
Voc.	ě	ī	Voc.	ūm	ă
Abl.	ō	īs	Abl.	ō	īs

Taking the Nouns *dōmīnūs*, *master* (stem *dōmīnō-*), and *regnūm*, *kingdom* (stem *regnō-*), by changing the final letter of the stem into the above endings, we have :

PARADIGMS.

<i>Singular.</i>		<i>Plural.</i>	
Nom.	dōmīnūs, <i>a master.</i>	dōmīnī,	<i>masters.</i>
Gen.	dōmīnī, <i>of a master.</i>	dōmīnōrūm,	<i>of masters.</i>
Dat.	dōmīnō, <i>to or for a master.</i>	dōmīnīs,	<i>to or for masters.</i>
Acc.	dōmīnūm, <i>a master.</i>	dōmīnōs,	<i>masters.</i>
Voc.	dōmīně, <i>O master!</i>	dōmīnī,	<i>O masters!</i>
Abl.	dōmīnō, <i>with, etc., a master.</i>	dōmīnīs,	<i>with, etc., masters.</i>

<i>Singular.</i>		<i>Plural.</i>	
Nom.	regnūm, <i>a kingdom.</i>	regnă,	<i>kingdoms.</i>
Gen.	regnī, <i>of a kingdom.</i>	regnōrūm,	<i>of kingdoms.</i>
Dat.	regnō, <i>to or for a kingdom.</i>	regnīs,	<i>to or for kingdoms.</i>
Acc.	regnūm, <i>a kingdom.</i>	regnă,	<i>kingdoms.</i>
Voc.	regnūm, <i>O kingdom!</i>	regnă,	<i>O kingdoms!</i>
Abl.	regnō, <i>with, etc., a kingdom.</i>	regnīs,	<i>with, etc., kingdoms.</i>

Remark 1.—Names of *trees, plants, gems*, etc. are feminine by the general rule.* *Alvūs, belly*; *carbāsūs, linen*; *cōlūs* (sometimes m.), *distaff*; *hūmūs, ground*; and *vannūs, fan*, are fem.; so, many words of Greek origin, like *ātōmus, atom*; *pāragraphūs, paragraph*, etc. *Plinthūs, brick*, is masc. and fem.

Vīrūs, poison, and *pēlāgūs, sea*, are neuter. *Vulgūs, common people*, is neuter—rarely masculine.

Remark 2.—In Proper Names in *-iūs*, with *filiūs, son*, and *gēniūs, guardian spirit*, the Vocative ending *-ē* is absorbed; as, *Tulliūs, Voc. Tullī*. But Adjectives and National Names in *-iūs* retain *ē* in the Vocative; as, *Helvētiūs, Helvētiē*.

Remark 3.—*Meūs* has *mī* in the Vocative—rarely *meūs*. *Deūs*, a god, has *deūs* in the Vocative, and in the Plural Nominative and Vocative *deī, diī, or dī*; Genitive *deōrūm* or *deūm*; Dative and Ablative *deīs, diīs, dīs*; Accusative *deōs*.

Remark 4.—The ending *-ōrūm* of the Genitive Plural is sometimes contracted into *-ūm*, chiefly in words denoting *measure* and *money* (*mōdiūm, tālentūm*, etc.) in combination with Numerals; and often in poetry of other words. *Deūm* is common in poetry and prose; *vīrūm* in poetry, but in prose only in compounds (*dūūmvīrūm*). We also find *libērūm* and *libērōrūm* indifferently, and *fābrūm* in such phrases as *præfectūs fābrūm*. The Genitive Singular *-ī* is often contracted into *-ī*; as, *ingēnī* for *ingēnī*.

Remark 5.—Neuter Nouns of *all Declensions* have the Nominative, Accusative, and Vocative alike; and these cases in the Plural end always in *-ā*.

Remark 6.—The Locative case Sing. ends in *-ī*; Plur. *-īs*; *Cōrinthī, at Corinth*; *Delphīs, at Delphi*.

EXERCISE VI.

§ 25. Vocabulary.

dōmīnūs, -ī,	{ master (of a family), lord.	Gallūs, -ī, a Gaul.
servūs, -ī, slave.		auxiliūm, -ī, aid.
nuntiūs, -ī, messenger.		lēgātūs, -ī, { ambassador, lieutenant.

* But *ācanthūs, āmīantūs, cactūs, cālāmūs, cōtīnūs*, and *pāliūrūs* are masc.

Tullius, -ī, *Tully*.vīcūs, -ī, *village*.Crassūs, -ī, *Crassus*.hortūs, -ī, *garden*.captīvūs, -ī, *captive*.lŭpūs, -ī, *wolf*.Helvētiūs, -ī, *a Helvetian*.Germānūs, -ī, *a German*.rē-vōc-ō, -ā-rē, -āv-ī, āt-ūm, *to call back, recall*. (*re-* means *back*.)con-vōc-ō, -ā-rē, -āv-ī, -āt-ūm, *to call together*. (*con-* means *together*.)rōg-ō, -ā-rē, -āv-ī, -āt-ūm, *to entreat, ask for*.ŭlŭl-ō, -ā-rē, -āv-ī, -āt-ūm, *to howl*.nēc-ō, -ā-rē, -āv-ī, -āt-ūm, *to murder, to kill* (usually *by poison, hunger*, etc., sometimes *with a weapon*).*Translate into English.*

Lŭpī ŭlŭlānt. Dōmīnūs servōs āmat. Rēgīnae filiōs āmant. Crassūs nuntiōs Gallōrŭm convōcābīt. Tullius agricolae hortŭm occŭpābāt. Crassūs vīcōs Helvētiōrŭm occŭpābīt. Galli Germānōrŭm lēgātōs nēcābunt. Germānī captīvōs nēcant. Helvētīi lēgātōs rēvōcant. Belgae insŭlārŭm incōlās nēcābant. Tullius servŭm vōcāt.

Translate into Latin.

Tully's slaves love (their) master. The master calls together (his) slaves. The slaves of Crassus will call the queen's maid-servants. The inhabitants of the island are killing the captives. We will call together the sons of Crassus. Tully's son loves the sailor's daughter. The ambassadors of the Helvetians praise the queen. He will call together the farmer's sons. The messengers ask-for aid. The Belgians will ask-for aid.

Stems in -rō and -ērō.

§ 26. The Nouns of this Declension, whose Nominative ends in *-ēr*, have dropped the usual endings *-ūs* of the Nominative and *ē* of the Vocative; as, *gēnēr* (Nom. and Vocative), not *gēnērūs*, *gēnērē*. Most of them drop in

the oblique cases the *ž* inserted before *r* in the Nominative and Vocative; as, *ăğër*, Genitive *ăğrī*, not *ăğër-ī*.

NOTE.—This *ž* is merely euphonic. When it belongs to the stem it is retained. The stem of these Nouns ends in (*ž*)*rž*, but the stem-vowel is dropped, together with *s*, the sign of the masc. Nom.

PARADIGMS.

<i>Singular.</i>	<i>Plural.</i>		<i>Singular.</i>	<i>Plural.</i>
<i>(A son-in-law.)</i>			<i>(A field.)</i>	
N. gĕnĕr,	gĕnĕrī.		N. ăğër,	ăğrī.
G. gĕnĕrī,	gĕnĕrōrŭm.		G. ăğrī,	ăğrōrŭm.
D. gĕnĕrō,	gĕnĕrīs.		D. ăğrō,	ăğrīs.
Ac. gĕnĕrŭm,	gĕnĕrōs.		Ac. ăğrŭm,	ăğrōs.
V. gĕnĕr,	gĕnĕrī.		V. ăğër,	ăğrī.
Ab. gĕnĕrō,	gĕnĕrīs.		Ab. ăğrō,	ăğrīs.

Remark 1.—The following Nouns retain *ž* (*which belongs to the stem*) in all the cases: *ădultĕr*, *adulterer*; *gĕnĕr*, *son-in-law*; *Lībĕr*, *Bacchus*; *lībĕrī*, *children*; *puĕr*, *boy*; *sōcĕr*, *father-in-law*; *vespĕr*, *evening*; and compounds in *-fĕr* and *-gĕr*; also, the National Names *Ibĕr* and *Celtībĕr*.

Remark 2.—*Vīr*, *man*, has Gen. Sing. *vīrī*, etc.; so, its compounds.

For Greek Nouns of the Second Declension, see Appendix II.

EXERCISE VII.

§ 27. Vocabulary.

puĕr, -ī, <i>boy</i> .	lībĕrī, -ōrŭm, <i>children</i> .
vīr, -ī, <i>man</i> .	ĕquŭs, -ī, <i>horse</i> .
sōcĕr, -ĕrī, <i>father-in-law</i> .	bellŭm, -ī, <i>war</i> .
gĕnĕr, -ĕrī, <i>son-in-law</i> .	fōliŭm, -ī, <i>leaf</i> .
măgistĕr, -trī, <i>master</i> (of a school).	ōvŭm, -ī, <i>egg</i> .
ăğĕr, -grī, <i>field</i> .	ăpĕr, -prī, <i>wild boar</i> .

infrĕn-ŏ, -ă-rĕ, -ăv-ī, -ăt-ŭm, *to bridle*.

lăni-ŏ, -ă-rĕ, -ăv-ī, -ăt-ŭm, *to tear in pieces*.

Translate into English.

Agrīcōlā ēquūm fīliae infrēnāt. Aprī gēnērūm rēgīnae lāniābunt. Fōliā silvae ancillām rēgīnae dēlectant. Māgister puērōs convōcābāt. Puērī māgistrūm āmant. Tulliī fīliā sōcērūm āmābīt. Germānī Gallōrūm āgrōs occūpābant. Cōlumbārūm ōvā libērōs dēlectant. Vīrī ēquōs infrēnābunt. Bellūm Germānōs dēlectāt. Sōcēr gēnērūm āmāt. Servūs dōmīnī ēquūm infrēnāt. Nautā libērōs āmāt.

Translate into Latin.

The poet's children love the queen. Crassus praises the fields of the Helvetians. The Germans love war. The wolves will tear in pieces the farmer's children. Wild boars love the shade of the forest. The master will call back the boys. Tully's horse loves his master. The farmer's slaves are bridling the horses.

EXERCISE VIII.

The Dative Case.

§ 28. 1. The Dative expresses that *to* or *for* which, or *with reference to* which, anything is, or is done.

2. *Rule of Syntax.*—The *Indirect Object* of a Verb is put in the Dative ; as, *servūs dōmīnō mēdicīnām pārāt*, the servant prepares medicine for his master.

Remark.—The *Indirect Object* of a Verb is the thing toward which its action *tends* without necessarily *reaching* it. Thus, in the above example, the action expressed by *pārāt* is exerted directly upon *the medicine*—*mēdicīnām*,—and the point to which it *tends* is *the master*—*dōmīnō*,—though it does not necessarily *reach* that point, since it is not implied that the master *receives* or *uses* the medicine prepared for him.

3. *Rule of Position.*—The *Indirect Object* precedes the *Direct*.

*Vocabulary.*libër, -brī, *book*.viā, -ae, *way*.taurūs, -ī, *bull*.agnūs, -ī, *lamb*.haedūs, -ī, *kid*.filiūs, -ī, *son*.monstr-ō, -ā-rē, -āv-ī, -āt-ūm, *to show*.mact-ō, -ā-rē, -āv-ī, -āt-ūm, *to sacrifice*.

d-ō, dā-rē, dēd-ī, dāt-ūm, *to give*. (The only Verb of the First Conjugation having *ā* (short) in the Infinitive Present. The 1st pers. sing. pres. indic. passive, **dōr**, does not occur).

Translate into English.

Māgistēr puērō lībrūm dāt. Puellā Crassō viām monstrābāt. Agrīcōlā diīs ārām aedīfīcābīt. Gallī diīs taurōs mactant. Servi rēgīnae haedūm pārant. Lūpī agnōs lāniābunt. Agrīcōlae filiūs puellae ōvūm dāt. Gallī Germānīs insīdiās pārābunt. Crassūs cōpiūs Gallōrūm insīdiās pārāt. Rēgīnā agrīcōlae ēquūm dāt. Gallī nautīs insulām monstrant. Rēgīnae ancillā Gallīs Germānōrūm insīdiās monstrāt.

Translate into Latin.

The queen's father-in-law will give (to) the poet a field. The queen of the Helvetians is preparing snares for Tully's forces. The inhabitants of the island were sacrificing a lamb to the gods. The master is preparing a book for the boys. The slaves are preparing a way for their master. The master gives (to) his slave a kid. The slave gives (to) the farmer's son a dove's egg.

EXERCISE IX.

The Ablative Case.

§ 29. 1. *Rule of Syntax*.—The Ablative expresses the Cause, Manner, Means, or Instrument; as,

Caecūs āvārītiā, Blinded by avarice (*Cause*).

Hōc mōdō fēcīt, He did it in this manner (*Manner*).

Aquilā alīs volāt, The eagle flies with his wings (*Means*).

Captīvūm glādiō occīdīt, He kills the captive with a sword (*Instrument*).

2. *Rule of Syntax*.—The Ablative (usually with the Preposition *in*) expresses the *Place Where*.

3. *Rule of Position*.—Expressions of *Cause*, *Time*, and *Place* usually precede the Direct Object; those of *Manner*, *Means*, and *Instrument* are placed after it; and all precede the Predicate.

Remark.—A Preposition with its case is called an *adjunct*.

Vocabulary.

in (Preposition with Abl.), <i>in</i> .	vēnēnūm, -ī, <i>poison</i> .
terrā, -ae, <i>the earth, ground</i> .	glādiūs, -ī, <i>sword</i> .
tūbā, -ae, <i>trumpet</i> .	Marcūs, -ī, <i>Marcus</i> .
signūm, -ī, <i>signal, sign</i> .	cultēr, -trī, <i>knife</i> .
ār-ō, -ā-rē, -āv-ī, -āt-ūm, <i>to plough</i> .	
vex-ō, -ā-rē, -ā-vī, -āt-ūm, <i>to annoy, to trouble</i> .	
vulnēr-ō, -ā-rē, -ā-vī, -āt-ūm, <i>to wound</i> .	
ambūl-ō, -ā-rē, -āv-ī, -āt-ūm, <i>to walk</i> .	

Translate into English and Analyze.

Marcī filiūs Gallīs signūm tūbā dāt. (*The Predicate is here limited by Gallīs, the Indirect Object; signūm, the Direct Object; and tūbā, the Ablative of the Instrument.*) Agrīcōlā terrām ēquīs ārāt. Captīvūs Tulliūm cultrō vulnērābīt. Poētā in silvīs ambūlāt. Marcūs Helvētiōs injūriīs vexābāt. Nautā rēgīnae gēnērūm glādiō nēcābīt. Germānī captīvōs glādiīs nēcant. Āquīlae ālis vōlant. Rēgīnā filiō regnūm dāt. Ancillā rēgīnae Crassūm vēnēnō nēcābīt. Umbrām silvae āmāmūs. Dōmīnūs servōs tūbā convocāt. Rēgīnae sōcēr filiūm Tulliī injūriīs vexāt.

Translate into Latin.

The farmer's sons will plough the fields with horses. The girls are dancing in the forest. The poet was walking in

the garden. The slaves of Tully are preparing snares for the ambassadors of the Helvetians in the forest. The inhabitants of the islands will kill the ambassadors with their swords. The Germans were annoying the Gauls with injuries. Doves fly with their wings. The farmer will give the sailor's daughter a lamb. Wolves are howling in the forest.

THE THIRD (I AND CONSONANT) DECLENSION.

§ 30. Nouns whose Genitive Singular ending is *-īs* (stem-characteristic *ī* or a Consonant) are of the Third Declension.

CASE-ENDINGS.

<i>Masc. and Fem.</i>		<i>Neuter.</i>	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
N. <i>s</i>	<i>ēs</i>	— (<i>ě</i>)	<i>ǎ</i> (<i>iǎ</i>)
G. <i>īs</i>	<i>ŭm</i> (<i>iŭm</i>)	<i>īs</i>	<i>ŭm</i> (<i>iŭm</i>)
D. <i>ī</i>	<i>ībŭs</i>	<i>ī</i>	<i>ībŭs</i>
Acc. <i>ēm</i> (<i>īm</i>)	<i>ēs</i>	— (<i>ě</i>)	<i>ǎ</i> (<i>iǎ</i>)
V. <i>s</i>	<i>ēs</i>	— (<i>ě</i>)	<i>ǎ</i> (<i>iǎ</i>)
Ab. <i>ě</i> (<i>ī</i>)	<i>ībŭs</i>	<i>ě</i> (<i>ī</i>)	<i>ībŭs</i>

Remark 1.—Many masculine and feminine Nouns have no ending in the Nominative, but present the simple stem; as, *hōnōr*. The regular ending of the Accusative Singular is *-ēm*; that of the Ablative, *-ě*; of the Genitive Plural, *-ŭm*.


Remark 2.—But few neuter Nouns have a Nominative-ending, most of them presenting the stem alone in the Nominative.

Remark 3.—An old Accusative-ending, *-is* or *-ēis*, is found with stems that take *-iŭm* in the Genitive Plural; as, *vallis* or *val-tēis*.

Remark 4.—The Locative case Sing. ends in *-ī*, sometimes in *-ě*; Plural, *ībŭs*; *Sulmōnī* (or *-ě*, at *Sulmo*; *Gādībŭs*, at *Gades* (Cadiz)).

NOUN-CLASSES OF THE THIRD DECLENSION.

Nouns of the Third Declension are divided into Six Classes, according to the formation of the Nominative Singular: three classes having the Nominative-ending -s; one, the Nominative-ending -ě; and two having no Nominative-ending at all, but presenting the simple stem.

 *The stem really ends either in ě or a Consonant, but in the following division into classes, which has been found to be practically the simplest for young pupils, that part of the Noun which remains after striking off the Genitive ending is everywhere called the stem.*

CLASS I.—Nouns which add the Nominative-ending -s to the stem without any vowel change; as, *urb-s*. (*Feminine*.)

CLASS II.—Nouns which add the Nominative-ending -s to the stem with a connecting vowel *e* or *i*; as, stem *rŭp-*, Nominative *rŭp-e-s*, *rŭpēs*; stem *vall-*, Nominative *vall-i-s*, *vallīs*. (*Feminine*.)

CLASS III.—Nouns which change the stem-vowel *ĭ* into *ě*, and add -s; as, stem *mĭlĭt-*, Nominative *mĭlĕt-s* (*t* dropped before -s), *mĭlĕs*. (*Masculine*.)

CLASS IV.—Nouns which have the Nominative-ending -ě; as, *măr-ě*. (*Neuter*.)

CLASS V.—Nouns which have no Nominative-ending, but present the *unchanged* stem; as, *hŏnŏr*, *cŏnsŭl*, *calcăr*. (*Masculine and Neuter*.)

CLASS VI.—Nouns which have no Nominative-ending, but present the stem *changed* in the Nominative; as, stem *virġin-*, Nominative *virġŏ*. (*Masculine, Feminine, and Neuter*.)

Rule of Euphony.—A *c* sound with -s makes *x*; as, *lĕg-s*, *lĕx*; *arc-s*, *arx*. A *t* sound before -s is dropped; as, *font-s*, *fons*.

CLASS I.

§ 31. Nouns which add the Nominative-ending -s to the stem without any vowel change.

PARADIGMS.

<i>Singular.</i>					
	<i>City.</i>	<i>Law.</i>	<i>Praise.</i>	<i>Art.</i>	<i>Citadel.</i>
Nom.	Urbs,	Lēx (lēgs),	Laus (lauds),	Ars (arts),	Arx (arcs),
Gen.	urbis,	lēgis,	laudis,	artis,	arcis,
Dat.	urbī,	lēgī,	laudī,	artī,	arcī,
Acc.	urbēm,	lēgēm,	laudēm,	artēm,	arcēm,
Voc.	urbs,	lēx,	laus,	ars,	arx,
Abl.	urbē.	lēgē.	laudē.	artē.	arcē.
<i>Plural.</i>					
Nom.	urbēs,	lēgēs,	laudēs,	artēs,	arcēs,
Gen.	urbīūm,	lēgūm,	laudūm,	artiūm,	arciūm,
Dat.	urbībūs,	lēgībūs,	laudībūs,	artībūs,	arcībūs,
Acc. and Voc.	urbēs,	lēgēs,	laudēs,	artēs,	arcēs,
Abl.	urbībūs.	lēgībūs.	laudībūs.	artībūs.	arcībūs.

Rule 1.—Stems ending in two Consonants, with *dōs*, *līs*, *fraus*, *vīs*, *fauz* (Nom. obs.), *nix*, *compēs*, *strix*, have -iūm in the Genitive Plural.

Rule 2.—Stems of more than one syllable in -nt and -rt (adding -s), with Names of Nations in -ās (originally Adjectives), have -iūm and sometimes -ūm in the Genitive Plural; as, *cliens*, *clientiūm* or *clientūm*; *Arpīnās*, *Arpīnātiūm*; so also the Plurals, *Pēnātēs*, *Optīmātēs*.

Remark 1.—Other Nouns in -ās, with *fornax*, and *pālūs*, sometimes have -iūm. *Quīrīs* and *Samnīs* have almost always -iūm.

Remark 2.—*Pars*, part, and *lens*, lentil, have sometimes -īm in the Accusative; and the same, with *sors*, lot, and *trīdens*, trident, have -ē or -ī in the Ablative. *Rēquiēs*, rest, has *rēquiētēm* and *rēquiēm* in the Accusative. *Partīm* is usually an Adverb.

Rule of Gender.—Nouns which add the Nominative-ending -s to the stem without any vowel change, are feminine; except—

Masculines.

1. *Dens*, tooth, and its compounds; *fons*, fountain; *pons*, bridge; *mons*, mountain; *cliens*, client; *torrens*, torrent; *rūdens*, rope (rarely feminine); and compounds of *ās*, an as (ending in *-ans* or *-ens*; e. g., *sextans* = $\frac{1}{6}$ of an as, *triens* = $\frac{1}{3}$ of an as) and of *uncia* (ending in *-unx*, denoting the twelfth parts of an as; e. g., *dēunx* = $\frac{11}{12}$ as); *pāriēs*, wall; *pēs*, foot; *lāpīs*, stone.

2. *Grex*, flock; Greek Nouns in *-ax*, *-ix*, *-yx*, *-ps*, and *-as* (Gen. *-antīs*); with *cālix*, cup; *fornix*, arch; *prōdux*, twig; *sentix*, brier; *trādux*, vine-branch; and *frācēs*, dregs of oil.

Masculine or Feminine.

Many Nouns denoting living beings, with *scrobs*, ditch; *stirps*, trunk of a tree; *calx*, heel; *calx*, lime; and *frons*, forehead (rarely masculine).

EXERCISE X.

§ 32. 1. The Ablative is used with Prepositions which imply *rest in* a place; as, *in urbē hābitāt*, he lives in the city; or *motion from* a place; as, *ex urbē ēquītāt*, he rides out of the city.

2. The Accusative (the *whither* case) is used with Prepositions implying *motion to* a place; as, *in urbēm vēnīt*, he comes into the city; *ād rēgēm vēnīt*, he comes to the king.

3. *Caution.*—*To*, when it implies motion, must be translated by *ād* with the Accusative.

4. *Rule of Position.*—A Preposition with its case precedes the Predicate.

Vocabulary.

in (with Acc.), *into*;

(with Abl.), *in*.

ād (Prep. with Acc.), *to*, *towards*.

ē, *out of* (Prep. with Abl., used only with words beginning with a Consonant).

dens, *dent-īs*, *tooth*.

pēs, *pēd-īs*, *foot*.

calx, *calc-īs*, *heel*.

rēx, *rēg-īs*, *king*.

plēbs, *plēb-īs*, *the common people*.

grex, *grēg-īs*, *flock*.

ex, out of (Prep. with Abl., used before Vowels and Consonants).	ferrūm, -ī, iron, the sword.
rūdēns, rudent-īs, rope.	cliens, client-īs, client.
antennā, -ae, sail-yard.	lāpīs, lāpīd-īs, a stone.
pīlūm, -ī, javelin.	mālūs, -ī, mast.
Galliā, -ae, Gaul.	libertās, libertāt-īs, liberty.
Germāniā, -ae, Germany.	nōbilitās, nōbilitāt-īs, nobility.
	Orgētōrix, Orgētōrig-īs, Orgetorix.

ēquīt-ō, -ā-rē, -āv-ī, -āt-ūm, to ride on horseback.

hiēm-ō, -ā-rē, -āv-ī, -āt-ūm, to winter, spend the winter.

serv-ō, -ā-rē, -āv-ī, -āt-ūm, to preserve, protect.

viōl-ō, -ā-rē, -āv-ī, -āt-ūm, to dishonor, violate, break (a law, etc.).

hābīt-ō, -ā-rē, -āv-ī, -āt-ūm, to dwell, live.

mand-ō, -ā-rē, -āv-ī, -āt-ūm, to intrust.

dēstīn-ō, -ā-rē, -āv-ī, -āt-ūm, to fasten.

ā or āb, from, by (Prep. with Abl., ā being used only before Consonants, āb before Vowels and Consonants).

Translate into English.

Orgētōrix lēgēs Helvētiōrūm viōlābāt. Plēbs libērtātēm ferrō servābīt. Nautae antennās ād mālōs rūdentībūs dēstīnant. Puēr calcēm servī lāpīdē vulnērāt. Crassūs ex urbē ād vīcūm ēquītāt. Cōpiaē Germānōrūm īn Galliā hiēmābunt. Gallī īn Galliā hābītant. Rēx nōbilitātī urbēm mandāt. Crassī fīliūs clientēs ex āgrīs īn urbēm convōcāt. Lūpī dentībūs agnōs lāniant. Gallī Crassūm pīlīs nēcābunt. Germānī Gallōs bellīs vexant.

Translate into Latin.

The boys are riding from the village to the city. The farmer's sons live in the forest. The doves will fly out of the fields into the forest. The king was calling together the common people out of the village into the city. The king will give the kingdom to his son. Crassus will break the laws of Gaul. The king's son will preserve the liberty of the common people. The boys are wounding the king's messengers with stones. The inhabitants of Germany will

winter in the island of the Belgians. Horses walk with (their) feet. A flock of doves is flying out of the forest. The sailor will fasten the yard to the mast with ropes. The king was slaying the nobility with the sword.

CLASS II.

§ 33. Nouns which add the Nominative-ending *-s* to the stem with a connecting vowel (*e* or *i*); as, *rūp-ē-s*, *vall-ī-s*.

PARADIGMS.

Singular.

Nom.	rūpēs, <i>a rock.</i>	vallīs, <i>a valley.</i>
Gen.	rūpīs,	vallīs,
Dat.	rūpī,	vallī,
Acc.	rūpēm,	vallēm,
Voc.	rūpēs,	vallīs,
Abl.	rūpě ;	vallě ;

Plural.

Nom.	rūpēs,	vallēs,
Gen.	rūpiūm,	valliūm,
Dat.	rūpībūs,	vallībūs,
Acc.	rūpēs,	vallēs,
Voc.	rūpēs,	vallēs,
Abl.	rūpībūs.	vallībūs.

Rem. 1.—The following nouns have *-īm* in the Accusative:

i. Greek Nouns in *-īs* (gen. *-īs*; e. g., *cannābīs*, *hemp*, *šināpīs*, *mustard*, etc.) and names of *Rivers* and *Places*. The Greek Nouns, specially names of Persons, have sometimes *-in* also in Accus. Of names of rivers, *Scaldīs* has *-ēm* and *-īm*, and *Līrīs* has *-īm*, seldom *-ēm*, late *-in*.

ii. So, *-īm* in the Accusative—

(a) *Exclusively* in:

Būrīs, *plough-tail.*

Cūcūmīs (Gen. *-īs*), *cucumber.*

Mēphītīs, *foul air.*

Rāvīs, *hoarseness.*

Sītīs, *thirst*.Tussīs, *cough*.Vīs, *strength*.(b) *Usually in :*Fēbrīs, *fever*.Puppīs, *the poop*.Restīs, *rope*.Sēcūrīs, *axe*.Turrīs, *tower*.(c) *Sometimes in :*Clāvīs, *key*.Messīs, *harvest*.Nāvīs, *ship*.Pelvīs, *basin*.Praesaepīs, *stall*.Sēmentīs, *sowing*.Strīgīlīs, *scraper (for the flesh)*.

(Also in Adverbs in *-tīm* (Accus. of Nouns in *-tīs*) ; as, *partīm*, *partly* ; and in *āmussīm* ; e. g., *ād āmussīm*, *according to a rule or level, accurately*.)

Rem. 2.—Nouns which have *-īm* in the Accusative *exclusively*, together with names of Months in *-ēr* and *-īs*, have *-ī* in the Ablative ; e. g., *vīs, vī, Aprīlīs, Aprīlī*.

Exc. *Baetīs, cannābīs*, and *sināpīs* have *-ē* or *-ī*.

Rem. 3.—Nouns which have *-ēm* or *-īm* in the Accusative have *-ē* or *-ī* in the Ablative ; e. g., *turrīs, turrē, or turrī*. But *restīs* has *-ē* only in classic Latin.

Rem. 4.—The following have *-ēm* in the Accusative, but *-ē* or *-ī* in the Ablative :

Amnīs,	Cānālīs,	Convallīs,	Ignīs,	Sōdālīs,
Anguīs,	Cīvīs,	Corbīs,	Orbīs,	Sordēs,
Āvīs,	Classīs,	Finīs,	Ōvīs,	Unguīs,
Bilīs,	Collīs,	Fustīs,	Postīs,	Vectīs.

Of these, *anguīs, collīs, convallīs, corbīs, postīs*, and *vectīs* rarely have *-ī* ; *cānālīs, sordēs*, rarely *-ē*. *Fāmēs*, *hunger*, has *fāmē* and *fāmē* in the Abl.

Rem. 5.—Nouns of this class (adding *-s* with the connecting vowel *e* or *i*) have *-iūm* in the Genitive Plural.

Exc. *Cānīs, dog, jūvenīs, young man, fōrīs, door, mūgīlīs, mullet, prōlēs, offspring, strūēs, heap, pānīs, bread*, have *-iūm* ; so, generally, *sēdēs, seat, strīgīlīs, scraper (for the flesh), vātēs, prophet, vōlūcrīs, bird* ; sometimes also *āpīs, bee, caedēs, slaughter, clādēs (rarely), disaster, mensīs, month, sūbōlēs, offspring*.

Rule of Gender.—Nouns of the Second Class are feminine.

Exc. 1. *Pāhumbēs, vātēs, veprēs* (once fem.) are masculine or feminine.

Exc. 2. The following in *-īs* are masculine or feminine:

<i>Amnīs, river.</i>	<i>Cānīs, dog.</i>	<i>Fūnīs, rope.</i>
<i>Anguīs, snake.</i>	<i>Clūnīs, haunch.</i>	<i>Serōbīs, ditch.</i>
<i>Callīs, path.</i>	<i>Corbīs, basket.</i>	<i>Tīgrīs, tiger.</i>
<i>Cānālīs, pipe.</i>	<i>Fīnīs, end.</i>	<i>Torquīs, chain.</i>

Of these *amnīs, cānālīs, fīnīs, fūnīs, serōbīs*, and *torquīs* are regularly masculine—rarely feminine. *Tīgrīs* is masculine in prose, feminine in poetry.

Fīnēs, boundaries, is masculine, except once in Varro.

Exc. 3. The following are masculine:—in *-ēs*, *antēs* (Plur.), *Mānēs* (Plur.), *gausāpēs, gerrēs*, and *tūdēs*:—in *-īs*,

<i>Axīs, axle.</i>	<i>Follīs, bellows.</i>	<i>Postīs, post.</i>
<i>Būrīs, plough-tail.</i>	<i>Fustīs, club.</i>	<i>Sentīs, brier.</i>
<i>Cassīs, net.</i>	<i>Ignīs, fire.</i>	<i>Sōdālīs, companion.</i>
<i>Caulīs, stalk.</i>	<i>Mensīs, month.</i>	<i>Torrīs, fire-brand.</i>
<i>Collīs, hill.</i>	<i>Mūgīlīs, mullet.</i>	<i>Unguīs, nail.</i>
<i>Crīnīs, hair.</i>	<i>Orbīs, circle.</i>	<i>Vectīs, lever.</i>
<i>Ensīs, sword.</i>	<i>Pānīs, bread.</i>	<i>Vermīs, worm.</i>
<i>Fascīs, bundle.</i>	<i>Piscīs, fish.</i>	

Āquālīs, a wash-basin (properly an Adjective), is masculine and feminine.

EXERCISE XI.

§ 34. 1. Conjunctions connect words which are in the same construction; as, *Caesār et Brūtūs*, Caesar and Brutus; *glādīs pīlīsquē*, with swords and javelins.

Et connects things which are separate and distinct, and of equal importance; *quē* (always written at the end of a word) connects one thing closely to another as an appendage, the two making one complete idea. Thus, the “swords and javelins” above constitute together *offensive armor*. *Atquē* generally introduces something of greater importance.

2. If the Subject consists of more than one thing, the Verb must be Plural. Hence—

Rule of Syntax.—A Collective Noun may have a Plural Verb; as, *plēbs clāmant*, the people shout.

Vocabulary.

ignīs, -īs, <i>fire</i> .	pars, part-īs, <i>part</i> .
vallis, -īs, <i>valley</i> .	pāx, pāc-īs, <i>peace</i> .
Athēnae, -ārūm, <i>Athens</i> .	hostis, -īs, <i>enemy</i> (§ 13, R. 4).
cūm, <i>with, in company with</i> (Prep. with Ablative).	civīs, -īs, <i>citizen</i> (§ 13, R. 4).
in (Prep. with Abl.), <i>on, in</i> ; (with Acc.), <i>upon, into</i> .	āvīs, -īs, <i>bird</i> .
pēr (Prep. with Acc.), <i>through</i> .	ōvīs, -īs, <i>sheep</i> .
Graeciā, -ae, <i>Greece</i> .	classis, -īs, <i>fleet</i> .
Cēcrops, Cēcrop-īs, <i>Cecrops</i> .	collis, -īs, <i>hill</i> .
Cadmūs, -ī, <i>Cadmus</i> .	littērā, -ae, <i>letter (of the alphabet)</i> .
	amicitiā, -ae, <i>friendship</i> .
	sītis, -īs, <i>thirst</i> .

port-ō, -ā-rē, -āv-ī, -āt-ūm, *to carry*.
im-port-ō, -ā-rē, -āv-ī, -āt-ūm, *to carry in, import*.
formid-ō, -ā-rē, -āv-ī, -āt-ūm, *to dread*.
vīgil-ō, -ā-rē, -āv-ī, -āt-ūm, *to watch*.
festin-ō, -ā-rē, -āv-ī, -āt-ūm, *to hasten*.
cōfirm-ō, -ā-rē, -āv-ī, -āt-ūm, *to establish*.
vast-ō, -ā-rē, -āv-ī, -āt-ūm, *to lay waste*.
nidific-ō, -ā-rē, -āv-ī, -āt-ūm, *to build a nest*.
lēv-ō, -ā-rē, -āv-ī, -āt-ūm, *to relieve*.

Translate into English.

Cadmūs in Graeciām littērās importāt. Āvēs in silvīs nidificant. Āquā sītīm lēvāt. Fons in vallē poētām dēlectāt. Helvētīi āgrōs Germānōrūm ferrō ignīquē vastābunt. Gallī cūm Germānīs pācēm ēt amīcitiām cōfirmant. Crassūs ex āgrō in urbēm festināt. Plēbs in urbē nobilitatēm nēcāt. Crassūs cōpiās glādiīs pilīsquē armābāt. Cīvēs Cēcropī clāvēs urbīs dant. Lūpī ōvēs ēt haedōs lāniant. Crassūs in collē tur-rīm aedificāt. Gallī nāvēs ēt cōpiās Germānōrūm formīdant. Crassūs partēm plēbīs cultrīs lāpidibusquē armābīt. Cōlumbae pēr silvām vōlant. Cēcrops Athēnās aedificābīt. Cānēs ēt lūpī ōvēs lāniant. Rēx ēt rēgīnā in hortō ambulant. Cīvēs in urbē vīgilant.

Translate into Latin.

Crassus will lay waste the fields of the Belgians with fire and sword (*ferrō ignīquē*). The nobility dread the fleet of Tullius. The nobility will preserve the liberty of the citizens with the sword. The maid-servant is preparing a mullet for her master. The queen will walk in the garden with her daughters. The farmer's sons will carry sheep and kids to the city. The nobility will arm their slaves with stones and knives. The farmer's son will show (to) the ambassadors of the Belgians the way through the forest. Tullius will take possession of the hill. Medicine will relieve fevers.

CLASS III.

§ 35. Nouns which change the stem-vowel *ī* into *ē*, and add *-s*.

PARADIGMS.

Mīlēs (*mīlet-s*), *soldier*. *Princeps* (*princep-s*), *chief*.

Singular.

Nom.	<i>mīlēs,</i>	Nom.	<i>princeps,</i>
Gen.	<i>mīlitīs,</i>	Gen.	<i>princīpīs,</i>
Dat.	<i>mīlitī,</i>	Dat.	<i>princīpī,</i>
Acc.	<i>mīlitēm,</i>	Acc.	<i>princīpēm,</i>
Voc.	<i>mīlēs,</i>	Voc.	<i>princeps,</i>
Abl.	<i>mīlitē;</i>	Abl.	<i>princīpē;</i>

Plural.

Nom.	<i>mīlitēs,</i>	Nom.	<i>princīpēs,</i>
Gen.	<i>mīlitūm,</i>	Gen.	<i>princīpūm,</i>
Dat.	<i>mīlitībūs.</i>	Dat.	<i>princīpībūs,</i>
Acc.	<i>mīlitēs,</i>	Acc.	<i>princīpēs,</i>
Voc.	<i>mīlitēs,</i>	Voc.	<i>princīpēs,</i>
Abl.	<i>mīlitībūs.</i>	Abl.	<i>princīpībūs.</i>

Rule of Gender.—Nouns which change the stem-vowel *ī* into *ē*, and add *-s*, are masculine.

Exc. 1. Feminine *mergēs*, sheaf; *cārex*, sedge; *forfex*, shears; *forpex* (corrupted from *forfex*), fire-tongs; *īlex*, holm-oak; *paelex*, concubine; *vītex*, the chaste-tree.

Exc. 2. Masculine or feminine, *ādeps*, grease; *forceps*, pincers; *imbrex*, tile; *ōbex*, bolt, and, in the poets, *cortex*, bark; and *sīlex*, a flint-stone.

EXERCISE XII.

§ 36. 1. A Noun limiting another, and denoting the same thing, is said to be in *Apposition* with it.

2. *Rule of Syntax.*—Nouns in Apposition agree in case; as, *Jūgurthā rēx*, Jugurtha the king.

Remark.—A Noun in Apposition with two or more Nouns is put in the Plural; as, *Jūgurthā ēt Bocchūs, rēgēs*, Jugurtha and Bocchus, kings.

Vocabulary.

virtūs, virtūt-īs, valor.

ā, or āb, from (Prep. with Abl.).

proeliū, -ī, battle.

Nūmīdiā, -ae, Numidia.

nūmērūs, -ī, number.

vēlēs, vēlīt-īs, a light-armed soldier, a skirmisher.

Dāvūs, -ī, Davus.

Balbūs, -ī, Balbus.

Jūgurthā, -ae, Jugurtha.

hospēs, hospīt-īs, guest.

obsēs, obsīd-īs, hostage.

ēquēs, ēquīt-īs, horseman.

pēdēs, pēdīt-īs, footman.

horreū, -ī, granary.

mergēs, mergīt-īs, sheaf.

cōmēs, cōmīt-īs, companion.

caespēs, caespīt-īs, turf.

trāmēs, trāmīt-īs, by-path.

sēc-ō, sēc-ā-rē, sēcū-ī, sect-ūm (fut. part. sēcātūrūs), to cut.

postūl-ō, -ā-rē, -āv-ī, -āt-ūm, to demand.

viōl-ō, -ā-rē, -āv-ī, -āt-ūm, to maltreat, violate.

dūplic-ō, -ā-rē, -āv-ī, -āt-ūm, to double.

rēdintēgr-ō, -ā-rē, -āv-ī, -āt-ūm, to renew.

explōr-ō, -ā-rē, -āv-ī, -āt-ūm, to explore, search out.

crēm-ō, -ā-rē, -āv-ī, -āt-ūm, to burn.

prōflīg-ō, -ā-rē, -āv-ī, -āt-ūm, to dash to pieces, to rout.

fūg-ō, -ā-rē, -āv-ī, -āt-ūm, to put to flight, to rout.

Translate into English.

Militēs glādiis caespitēm sēcābant. Agrīcōlā in horreūm mergitēs portābīt. Tullius ā Germānīs obsidēs postūlāt. Jūgurthā, rēx Nūmīdiae, Crassō obsidēs dāt. Dāvūs ēt Balbūs, servī agrīcōlae, dōmīnī libērōs āmant. Orgētōrix, princeps Helvētiōrūm, āb Aeduīs obsidēs postūlābīt. Helvētīi Orgētōrigēm ignī crēmābunt. Ēquītēs ēt pēdītēs proeliūm rēdintēgrābunt. Poētā virtūtēm Jūgurthae, rēgis Nūmīdiae, laudāt. Cōpiae Crassī ēquītēs pēdītēsquē hostiūm prōfligābant. Vēlītēs Tullii trāmītēs pēr silvām explōrant. Cōmītēs Orgētōrigīs, principīs Helvētiōrūm, āgrōs Gallōrūm ferrō ignīquē vastant. Jūgurthā nūmērūm obsidūm dūplicāt.

Translate into Latin.

The farmer is walking with his sons, Davus and Balbus, in the forest. The Gauls dread the ships of Crassus. Davus, the king's slave, will show (to) the boys the way through the forest. Part of the skirmishers will occupy the hill. The Germans will maltreat their guests. Tully will give the signal to the king's horsemen with the trumpet. The horsemen are bridling their horses.

CLASS IV.

§ 37. Nouns which add -ē to the stem to form the Nominative.

	<i>Singular.</i>	<i>Plural.</i>
Nom., Acc., and Voc.	mārē, <i>the sea.</i>	māriā,
Gen.	mārīs,	māriūm,
Dat. and Abl.	mārī;	mārībūs.

Remark.—Nouns of this class have -ī in the Ablative Singular, -iā in the Nominative, Accusative, and Vocative Plural, and -iūm in the Genitive Plural. But *māre* often has -ē in the Abl. in the poets.

Exc. Names of Towns in -ē have -ē in the Ablative. *Rētē*, a net, has almost always -ē in Ablative, rarely -ī even in the poets.

Rule of Gender.—Nouns which have the Nominative-ending -ē are neuter.

EXERCISE XIII.

Vocabulary.

terrā mārīquē, <i>by sea and land.</i>	rētē, rēt-īs, <i>net.</i>
cēlērītās, cēlērītāt-īs, <i>swiftness.</i>	nāvālē, nāvāl-īs, <i>dock-yard.</i>
crūdēlītās, crūdēlītāt-īs, <i>cruelty.</i>	sēdilē, sēdil-īs, <i>seat.</i>
Marcūs, -ī, <i>Marcus.</i>	mōnīlē, mōnīl-īs, <i>necklace.</i>
Lūciūs, -ī, <i>Lucius.</i>	Rōmānūs, -ī, <i>Roman.</i>
Cassiūs, -ī, <i>Cassius.</i>	Carthāgīniensīs, -īs, <i>Carthaginian.</i>
Sŷphāx, Sŷphācīs, <i>Syphax.</i>	dux, dūc-īs, <i>leader.</i>
cūbilē, cūbil-īs, <i>couch.</i>	Māriūs, -ī, <i>Marius.</i>
oppīdum, -ī, <i>town.</i>	Caiūs, -ī, <i>Caius.</i>
dormītō, -ā-rē, -āv-ī, -āt-ūm, <i>to fall asleep.</i>	
expugnō, -ā-rē, -ā-vī, -āt-ūm, <i>to storm.</i>	

Translate into English.

Rēgīnae filiā in cūbilī dormītābīt. Deūs cervīs ēt cānībūs cēlērītātēm dāt. Marcūs ēt Lūciūs, agrīcōlae fīlī (§ 36, *Remark*), āgrōs ēquīs ārābunt. Cassiūs in nāvālībūs nāvēs aedīfīcāt. Dux Caiō aurūm dāt. Sŷphāx, dux Carthāgīniensīūm, Rōmānīs insīdiās pārābāt. Gallī crūdēlītātēm Germānōrūm formīdant. Māriūs, dux Rōmānōrūm, oppīdā Jūgurthae expugnābīt. Lūciūs, Rōmānōrūm dux, terrā mārīquē cōpiās hostiūm fūgābīt. Rēgīnā filiābūs mōnīliā dābīt. Servī in silvā dōmīnō sēdilē pārant. Dāvūs āprīs rētiā pārābīt.

Translate into Latin.

Syphax, the leader of the Carthaginians, will build ships in the dock-yards. The forces of the Gauls will storm the city. Jugurtha, king of Numidia, will rout the forces of the Romans by sea and by land. Lucius and Balbus, slaves of Marius, will prepare seats for their master. The queen's

daughter gives (to) the poet a necklace. Marius will lay waste the fields of Numidia with fire and sword. The foot-soldiers are bridling the horses of the horsemen. Orgetorix dreads the cruelty of the Helvetians.

CLASS V.

§ 38. Nouns which have no Nominative-ending, but present the unchanged stem in the Nominative.

MASCULINE FORMS.

Höñör, <i>honor</i> (masc.).		Pătër, <i>father</i> (masc.).	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
N. höñör,	höñörēs,	pătër,	pătrēs,
G. höñörīs,	höñörŭm,	pătrīs,	pătrŭm,
D. höñörī,	höñörībŭs,	pătrī,	pătrībŭs,
Acc. höñörēm,	höñörēs,	pătrēm,	pătrēs,
V. höñör,	höñörēs,	pătër,	pătrēs,
Abl. höñörě;	höñörībŭs.	pătrě;	pătrībŭs.

Remark 1.—Nouns in *-tër* and *-bër* drop *ě* in the oblique cases: (*imbër, imbrīs; pătër, pătrīs*), except *lŭter, lătërīs*, a brick.

Remark 2.—*Imbër* and *vespër* have *-ě* or *-ī* in the Ablative (*vespěrī*, adv.); in *pŭgŭl, pervŭgŭl, vŭgŭl*, and the like, properly adjectives, the Abl. Sing., when it occurs, ends in *-ī*; *imbër, lintër, ventër, ŭtër*, have *-iŭm* in the Genitive Plural; and *rĕn* (used only in Plur.) has *-ŭm* or *-iŭm*.

Remark 3.—Some names of towns, when denoting *the Place where*, have *-ī* in the Ablative: as, *Anxŭrī*. (See § 30, R. 4.)

Rule of Gender.—Nouns which present the unchanged stem in the Nominative (except stems in *-ăl, -ăr*, and *-ŭr*) are masculine.

Exc. 1. (*-ör.*) *Arbör, tree*, is feminine. *Adör, spelt, aequör, sea*, and *marmör, marble*, are neuter. Masculines in *-ör* have *ō* long in the oblique cases; neuters have *ō* short: as, *höñörīs, marmörīs*.

EXC. 2. (-ER.) Lintēr, *boat*, is feminine (very rarely masculine). Cădăvēr, *corpse*; spinthēr (only Nom. and Accus.), *clasp* or *bracelet*; tūbēr, *swelling*; ūbēr, *udder*; vēr, *spring*; verbēr (rarely used in Sing.), *lash*; and names of trees and plants in -ēr, are neuter. But lavēr (only Nom. and Accus.) and tūbēr, names of trees, are feminine, and sisēr is neut. in Sing. and masculine in the Plural.

EXC. 3. Āllēc, āllēc-īs, *brine*, and vās, vās-īs, *vessel*, are neuter.

EXERCISE XIV.

Vocabulary.

Caesār, Caesārīs, *Caesar*.

impērātōr, -ōr-īs, *commander*.

cōnsul, cōnsul-īs, *consul*.

ansēr, ansēr-īs, *goose*.

frātēr, frātr-īs, *brother*.

mātēr, mātr-īs, *mother*.

sōrōr, sōrōr-īs, *sister*.

hībernā, -ōrūm, *winter quarters*.

in hībernā collōcārē, *to put into winter quarters*.

lintēr, lintr-īs, *boat*.

imbēr, imbr-īs, *rain*.

conjux, conjūg-īs, *husband or wife*.

sāgittāriūs, -ī, *archer*.

funditōr, -ōr-īs, *slinger*.

pastōr, -ōr-īs, *shepherd*.

vēnātōr, -ōr-īs, *hunter*.

mercātōr, -ōr-īs, *merchant*.

tēlūm, -ī, *dart*.

collōc-ō, -ā-rē, -āv-ī, -āt-ūm, *to place, put together*.

dēfens-ō, -ā-rē, -āv-ī, -āt-ūm, *to defend*.

Translate into English.

Plēbs lībertatēm ferrō servābīt. Impērātōr ēquitēs peditēsque convōcābāt. Caesār āb urbē in Galliām festinābāt. Agrīcōlā conjūgēm libērōsque āmāt. Pastōr grēgēm ā lūpō dēfensābīt. Crassūs cōnsul in nāvālibūs nāvēs ēt lintres aedificāt. Agrīcōlae ansērēs in hortō hābitant. Milītēs impērātōrēm ā glādiīs tēlisque hostiūm dēfensābunt. Caesār cōpiās in hībernā collōcāt. Vēnātōr in silvā āprīs rētiā pārāt. Caesār cūm sāgittāriīs funditōribusque ād montēm festināt. Rēx mercātōrēs convōcāt. Balbūs, Lūciū gēnēr, frātres sōrōrēsque āmāt. Imbrēs agrīcōlās dēlectant.

Translate into Latin.

The horsemen will rout the archers and slingers of the enemy. The shepherds are sacrificing bulls and sheep to the gods. The geese are flying into the forest. The sisters of Orgetorix are dancing in the garden. The brother of Lucius was defending his mother and sisters with (his) sword. The common people intrust their liberty to the consul. The hunter will show (to) the shepherd a by-path through the forest. Caesar will hasten from the winter-quarters into the city. The slingers are wounding the horsemen of the enemy with stones.

NEUTER FORMS.

§ 39. Nouns which present the unchanged stem in *-ăl*, *-ăr*, *-űr*.

Ănîmăl, *an animal* (neuter).

Calcăr, *a spur* (neuter).

	<i>Singular.</i>	<i>Plural.</i>
N.	ănîmăl,	ănîmăliă,
G.	ănîmălîs,	ănîmăliŭm,
D.	ănîmălî,	ănîmăliĭbŭs,
Acc.	ănîmăl,	ănîmăliă,
V.	ănîmăl,	ănîmăliă,
Abl.	ănîmălî;	ănîmăliĭbŭs.

	<i>Singular.</i>	<i>Plural.</i>
	calcăr,	calcăriă,
	calcărîs,	calcăriŭm,
	calcărî,	calcăriĭbŭs,
	calcăr,	calcăriă,
	calcăr,	calcăriă,
	calcărî;	calcăriĭbŭs.

NOTE.—Nouns in *-ě*, *-ăl*, *-ăr*, were originally Adjectives, the adjective-ending of those in *-ăl* and *-ăr* having been dropped. Thus, *ănîm-ă*, breath; neuter Adjective *ănîm-ălě* (*ănîmăl*), a thing having breath, an animal; *calc-s* (*calx*), the heel; *calc-ărě* (*calc-ăr*), a thing pertaining to the heel, a spur.

Remark 1.—Nouns ending in *-ăl* and *-ăr* have *-î* in the Ablative Singular, *-iŭm* in the Genitive Plural, and *-iă* in the Nominative, Accusative, and Vocative Plural.

Remark 2.—*Baccăr*, *jŭbăr*, *nectăr*, and *săl* have *-ě* in the Ablative Singular; and *fŭr* and *lăr* have *-ŭm* or *-iŭm* in the Genitive Plural.

Rule of Gender.—Nouns which present in the Nominative the unchanged stem in *-āl, -ār, -ūr*, are neuter.

Exc. *Sāl*, *salt*, is masculine or neuter in the Singular, and always masculine in the Plural. *Fūr*, *thief*, *furfūr*, *bran*, *sălăr*, *trout*, *turtūr*, *dove*, *vultūr*, *vulture*, are masculine.

EXERCISE XV.

§ 40. *Vocabulary.*

jūmentūm, -ī, <i>work-horse, beast of burden.</i>	furfūr, furfūr-īs, <i>bran.</i>
jūbār, jūbār-īs, <i>sunshine.</i>	stīmūlūs, -ī, <i>goad.</i>
vultūr, vultūr-īs, <i>vulture.</i>	tempestās, tempestāt-īs, <i>tempest.</i>
templūm, -ī, <i>temple.</i>	templūm dē marmōrē, <i>a temple of marble.</i>
marmōr, marmōr-īs, <i>marble.</i>	dē (Prep. with Abl.), <i>from, of.</i>
dīc-ō, -ā-rē, -āv-ī, -āt-ūm, <i>to dedicate.</i>	
concīt-ō, -ā-rē, -āv-ī, -āt-ūm, <i>to urge on, stir up, arouse.</i>	
rapt-ō, -ā-rē, -āv-ī, -āt-ūm, <i>to snatch away, carry off.</i>	

Translate into English.

Crassūs diīs templūm dē marmōrē dīcābīt. Vultūrēs agnōs et haedōs raptant. Jūbār nautās dēlectāt. Agrīcōlā jūmentā stīmūlō concītāt. Cēcrops, rēx Graeciae, ēquūm calcārībūs concītāt. Rēgīnā īn insulā ārām dē marmōrē aedīfīcāt. Agrīcōlae jūmentīs furfūrēm dant. Vēlītēs Caesārīs hostiūm sīgittāriōs fundītōrēsquē fūgābunt. Tempestātēs mārīs hostiūm classēm prōflīgābunt.

Translate into Latin.

The boys love the master. Caesar will lay waste the fields of the Gauls with fire and sword. Tully will rout the forces of the enemy by sea and land. Tully's foot-soldiers occupy the hill. Farmers plough their fields with work-horses. Eagles and vultures build nests in the rocks. Caesar's skirmishers will search out the by-paths through the forests. Jugurtha, king of Numidia, was storming his

brother's towns. Sailors dread tempests. Horsemen urge on their horses with spurs.

CLASS VI.

§ 41. Nouns which have no Nominative-ending, but present the stem *changed* in the Nominative.

I.—MASCULINE FORMS OF CLASS VI.

<i>-n</i> of stem dropped.	<i>-ěr</i> changed into <i>-īs</i> .	<i>-r</i> changed into <i>-s</i> .
Sermō, <i>speech</i> (m.).	Pulvīs, <i>dust</i> (m.).	Flōs, <i>flower</i> (m.).
<i>Singular.</i>	<i>Singular.</i>	<i>Singular.</i>
N. sermō,	pulvīs,	flōs,
G. sermōnīs,	pulvērīs,	flōrīs,
D. sermōnī,	pulvērī,	flōrī,
Acc. sermōnēm,	pulvērēm,	flōrēm,
V. sermō,	pulvīs,	flōs,
Abl. sermōnĕ ;	pulvērĕ ;	flōrĕ ;
<i>Plural.</i>	<i>Plural.</i>	<i>Plural.</i>
N. sermōnēs,	pulvērēs,	flōrēs,
G. sermōnŭm,	pulvērŭm,	flōrŭm,
D. sermōnībŭs,	pulvērībŭs,	flōrībŭs,
Acc. sermōnēs,	pulvērēs,	flōrēs,
V. sermōnēs,	pulvērēs,	flōrēs,
Abl. sermōnībŭs.	pulvērībŭs.	flōrībŭs.

Remark 1.—Two Nouns, *sanguīs*, *sanguīn-īs*, blood, and *pollīs*, *pollīn-īs*, fine flour, change *-n* of the stem into *-s*.

Remark 2.—Some Nouns of the fifth class, whose stems end in *-ěr*, have an old form of the Nominative in *-ōs*; as, *hōnōs*, *arbōs*, for *hōnōr*, *arbōr*. *Cŭcŭmīs* (*-ērīs*, masc.) is also of Class II.; § 33, Rem. 1, ii. (a).

Remark 3.—*Mūs*, *mār-īs*, and *glīs*, *glīr-īs*, have *-iŭm* in the Genitive Plural; and *mūs*, *mūr-īs*, has generally *-iŭm*; *rūs*, *rūr-īs*, has *-ĕ* or *-ī* in the Ablative Singular.

Rule of Gender.—Nouns which drop *-n* of the stem in the Nominative are masculine.

Exc. Abstracts in *-iō* (mostly formed by adding *-iō* to the Supine-stem of Verbs) are feminine. *Būbō* occurs but once as a feminine.

Rule of Gender.—Nouns which change *-er* of the stem into *-is*, *-r* into *-s*, or *-n* into *-s*, are masculine.

Exc. 1. *Aes*, *crūs*, *gallīcrūs*, *jūs*, *pūs*, *rūs*, *tūs*, and *ōs* (no Gen. Pl.), mouth, are neuter. *Tellūs* is feminine.

Exc. 2. *Cīnīs* is masculine or (very rarely) feminine in the Singular; *cīnērēs*, ashes of the dead, is always masculine. *Pulvis*, dust, is very rarely feminine.

EXERCISE XVI.

Vocabulary.

mōs, *mōr-is*, *manner*, *custom*.

centūriō, *-ōn-is*, *centurion*.

leō, *-ōn-is*, *lion*.

mons, *mont-is* (§ 31, Exc. 1),
mountain.

lātrō, *-ōn-is*, *robber*.

pīrātā, *-ae*, *pirate*.

Cātō, *-ōn-is*, *Cato*.

rēbelliō, *-ōn-is*, *rebellion*.

Varrō, *-ōn-is*, *Varro*.

ōrātiō, *-ōn-is*, *speech*, *oration*.

Cīcērō, *-ōn-is*, *Cicero*.

ōrātōr, *-ōr-is*, *orator*.

mōrē rēgīs, *after the manner of a king*.

āpūd, *among*, *with* (Prep. with Acc.).

āpūd Helvētiōs, *among the Helvetians*.

āpūd Cātōnēm, *at the house of Cato*, *with Cato*.

trūcid-ō, *-ā-rē*, *-āv-ī*, *-āt-ūm*, *to slay*.

cēn-ō, *-ā-rē*, *-āv-ī*, *-āt-ūm*, *to sup*.

rēbelliōnēm concitārē, *to excite*, *raise a rebellion*.

NOTE.—*Rēbelliō* and *ōrātiō*, being abstracts in *-iō*, are feminine; but *centūriō* is the name of a male being, and is, therefore, masculine.

Translate into English.

Caesār, *mōrē rēgīs*, *obsidēs āb Helvētiīs postūlāt*. *Centūriō turrēs* (§ 33, *Remark 1*, ii. (b)) *aedificāt*. *Varrō cōnsul īn silvīs mōrē lātrōnīs hābitāt*. *Orgētōrix āpūd Helvētiōs rēbelliōnēm concitābit*. *Cīcērō ōrātōr plēbēm ōrātiōnē dēlectāt*. *Ōrātiō Cātōnīs nōbilitātēm dēlectāt*. *Pars nōbilitātīs āpūd rēgēm cēnant*. *Leōnēs īn montībūs*

ēt silvīs hābītant. Lătrônēs ĩn silvā filiũm rēgīnae trūcīdābant. Rēx lătrônēs pīrātāsquē trūcīdābīt. Rēgīs filiae āpūd agrīcōlām cēnant. Nōbilitās rēbelliōnēm āpūd plēbēm formīdāt. Cēcrops nōbilitātēm concītāt. Nautae pīrātās formīdant.

Translate into Latin.

The conversation (*sermō*) of the poet delights the queen. A lion will tear in pieces the children of Cadmus. The daughter of Cecrops gives flowers to her father-in-law. The common people are breaking the laws of the city. Marcus, the brother of Marius, was building a tower upon a hill. Crassus will sup at the house of Cicero. Caesar dreads a rebellion among the Gauls. Caesar demands hostages of (*from*) the Germans. The Gauls, after the manner of the Germans, burn pirates with fire. Kings slay robbers and pirates. Part of the nobility dread Cato. The poet loves Cato's daughter.

II.—FEMININE FORMS OF CLASS VI.

§ 42. Nouns which change *-in* of the stem into *-ō* to form the Nominative.

Virgō, a virgin (feminine; stem *virgīn-*).

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>virgō,</i>	<i>virgīnēs,</i>
Gen.	<i>virgīnīs,</i>	<i>virgīnũm,</i>
Dat.	<i>virgīnī,</i>	<i>virgīnībũs,</i>
Acc.	<i>virgīnẽm,</i>	<i>virgīnēs,</i>
Voc.	<i>virgō,</i>	<i>virgīnēs,</i>
Abl.	<i>virgīnẽ;</i>	<i>virgīnībũs.</i>

Rule of Gender.—Nouns which change *-in* of the stem into *-ō* are feminine.

Exc. *Ordō, cardō,* and *turbō* are masculine. *Nēmō, hōmō,* and *margō* are masculine or feminine.

Remark.—*Cărō*, flesh, has *carnīs*, etc., contracted for *cārīnīs*, and has *-iūm* in the Genitive Plural.

EXERCISE XVII.

§ 43. *Rule of Position.*—Adverbs usually stand immediately before the words they limit.

Rule of Position.—A Genitive limiting the Object of a Preposition usually stands between the Preposition and its case; as, *in Caesārīs hortō*.

Rule of Syntax.—Adverbs limit Verbs, Adjectives, and other Adverbs.

Vocabulary.

multitūdō, -īn-īs, <i>multitude</i> .	immortālītās, -āt-īs, <i>immortality</i> .
turbō, turbīn-īs, <i>whirlwind</i> .	nōn (Adverb), <i>not</i> .
ōrīgō, ōrīgīn-īs, <i>origin</i> .	dē (Prep. with Abl.), <i>concerning</i> .
ordō, ordīn-īs, <i>rank</i> .	pēricūlūm, -ī, <i>danger</i> .
cōnsuētūdō, -īn-īs, <i>custom, habit</i> .	ānīmūs, -ī, <i>soul, mind</i> .
magnītūdō, -īn-īs, <i>greatness</i> .	ex cōnsuētūdīnē, <i>according to custom</i> .
dispūt-ō, -ā-rē, -āv-ī, -āt-ūm, <i>to discuss, debate, dispute</i> .	
turb-ō, -ā-rē, -āv-ī, -āt-ūm, <i>to confuse, disorder</i> .	
per-turb-ō, -ā-rē, āv-ī, -āt-ūm, <i>to throw into great confusion, to confound</i> .	

Translate into English.

Ōrātiō Caesārīs multitūdīnēm dēlectāt. Ēquītēs Crassī multitūdīnēm hostiūm fūgābunt. Cătō dē ānīmī ōrīgīnē cūm Cīcērōnē dispūtāt. Magnītūdō pēricūlī cōnsulēm perturbāt. Ēquītēs cōpiās hostiūm turbābunt. Rēx ex cōnsuētūdīnē in Crassī hortō ambulābāt. Cīcērō dē ānīmī immortālītātē dispūtābāt. Pēditēs ordinēs nōn servābant. Nautae pīrātās ēt turbīnēs formīdant. Rēx captīvōs nōn nēcābīt. Lūciūs ex agrīcolae āgrō in vīcūm festīnāt. Cōnsul multitūdīnēm hostiūm nōn formīdāt. Vēlītēs in Helvētiōrūm āgrīs proeliūm rēdintēgrābunt.

Translate into Latin.

The Gauls sacrifice virgins to the gods. The poet, according to custom, was walking in Tully's field. The king of the

Belgians is sacrificing bulls and sheep in the queen's garden. The Gauls do not debate concerning the origin of the soul. The Helvetians will not burn Orgetorix with fire. Caesar will not arm the skirmishers with javelins. Caesar rides into the city after the manner of a king. Tully, according to custom, demands hostages from the Belgians. The soldiers will confuse the ranks of the enemy. Caesar does not dread the whirlwind.

III.—NEUTER FORMS OF CLASS VI.

§ 44. Nouns which form the Nominative by changing *-in* of the stem into *-en*, *-or* into *-ür*, *-er* or *-ör* into *-üs*, or which change the stem otherwise than as stated under masculine and feminine forms of Class VI.

NOTE.—Thus, *căpüt*, *căpüt-üs*, forms the Nominative by changing *üt* into *-üt*; *cör*, *cord-üs*; *fär*, *farr-üs*; *fël*, *fell-üs*; *lăc*, *lact-üs*; *mël*, *mëll-üs*; *ös*, *oss-üs*; and *äs*, *ass-üs*, drop the last letter of the stem.

PARADIGMS.

Carmën, <i>verse</i> .		Öpüs, <i>work</i> .		Căpüt, <i>head</i> .	
	<i>Singular.</i>		<i>Singular.</i>		<i>Singular.</i>
N.	carmën,		öpüs,		căpüt,
G.	carmînîs,		öpërîs,		căpîtîs,
D.	carmînî,		öpërî,		căpîtî,
Acc.	carmën,		öpüs,		căpüt,
V.	carmën,		öpüs,		căpüt,
Abl.	carmîně ;		öpërě ;		căpîtě ;
	<i>Plural.</i>		<i>Plural.</i>		<i>Plural.</i>
N.	cařmînă,		öpëră,		căpîtă,
G.	carmînŭm,		öpërŭm,		căpîtŭm,
D.	carmînîbŭs,		öpërîbŭs,		căpîtîbŭs,
Acc.	carmînă,		öpëră,		căpîtă,
V.	carmînă,		öpëră,		căpîtă,
Abl.	carmînîbŭs.		öpërîbŭs.		căpîtîbŭs.

Remark.—*Occipūt* has *-ī* in the Ablative Singular; and *mēl* has *-ē*, rarely *-ī*. *Ōs*, bone, has *ossiūm* in the Genitive Plural, and *ās* has *āssiūm*.

Ōs, *ōrīs*, the mouth (§ 41, Exc. 1), has no Gen. Plural.

Rule of Gender.—Nouns which change *-īn* into *-ēn*, *-ōr* into *-ūr*, *-ēr* or *-ōr* into *-ūs*, etc., are neuter.

Exc. *Ās*, *āss-īs*, pound; *lēpūs*, *lēpōr-īs*, hare; *oscēn*, *oscīnīs*, divining-bird (sometimes fem.); and *pectēn*, *pectīn-īs*, comb, together with such personal designations as *flāmēn*, priest, *tūbicēn*, trumpeter, etc., are masculine.

EXERCISE XVIII.

Vocabulary.

rōbūr, *rōbōr-īs*, strength.

corpūs, *corpōr-īs*, body.

jūs, *jūr-īs*, justice, law (generally unwritten law, as opposed to *lēx*, written law).

mūs, *mūr-īs*, mouse.

portā-rē, to carry.

nātūrā, -ae, nature.

tardā-rē, to hinder.

mūnūs, *mūnēr-īs*, gift.

lēpūs, *lēpōr-īs*, hare.

foedūs, *foedēr-īs*, treaty.

ōnūs, *ōnēr-īs*, burden.

flūmēn, *flūmīn-īs*, river.

trānā-rē, to swim across.

Tībērīs, -īs, the Tiber (§ 33, Rem. 1, i.).

nēmūs, *nēmōrīs*, grove.

Translate into English.

Dōmīnūs rōbūr servī laudāt. Rēgīnā ancillis mūnērā dābīt. Belgae foedūs nōn violābunt. Lēpōrēs ēt mūrēs īn āgrīs hābītant. Servī rēgīnae īn oppīdūm ōnērā portant. Carmīnā poētae impērātōrēm dēlectant. Crassūs Tībērīm trānābīt. Rōbūr corpōrīs multītūdīnēm dēlectāt. Rōbūr ānīmī Cātōnēm dēlectāt. Ēquītēs flūmēn trānant. Cīcērō dē jūrē lēgībusquē dispūtāt. Poētā Caesārī carmīnā dīcābīt. Magnītūdō ōpērīs cōnsulēm nōn tardābīt. Puellae īn Caesārīs nēmōrē saltant. Cīcērō dē ānīmī ēt corpōrīs nātūrā dispūtāt.

Translate into Latin.

The poet was walking with the king in Caesar's garden. The boys and girls are dancing in Tully's grove. The soldiers of Orgetorix will swim across the river. Whirlwinds will dash in pieces the fleet of the enemy. The commander praises the valor of his soldiers. The consul is building ships and boats in the dockyards of Gaul. The enemy violates the treaty. The nature of the work hinders the forces of the enemy. Davus and Balbus, Tully's slaves, will carry burdens into the city.

§ 45. IRREGULAR NOUNS OF THE THIRD DECLENSION.

Jūppītēr, *Jupiter*.

Vīs (fem.), *strength*.

		<i>Singular.</i>	<i>Plural.</i>
Nom.	Jūppītēr,	vīs,	vīrēs
Gen.	Jōvīs,	vīs (rare)	vīriūm,
Dat.	Jōvī,	vī (rare)	vīrībūs,
Acc.	Jōvēm,	vīm,	vīrēs,
Voc.	Jūppītēr,	—	vīrēs,
Abl.	Jōvē.	vī;	vīrībūs.

Itēr, *a journey* (neuter).

	<i>Singular.</i>	<i>Plural.</i>
Nom.	itēr,	itīnērā,
Gen.	itīnērīs,	itīnērūm,
Dat.	itīnērī,	itīnērībūs,
Acc.	itēr,	itīnērā,
Voc.	itēr,	itīnērā,
Abl.	itīnērē;	itīnērībūs.

Jūs jūrandūm, *oath* (neuter).

	<i>Singular.</i>	<i>Plural.</i>
Nom.	jūs jūrandūm,	jūrā jūrandā,
Gen.	jūrīs jūrandī,	_____

	<i>Singular.</i>	<i>Plural.</i>
Dat.	jūrī jūrandō,	
Acc.	jūs jūrandūm,	jūrā jūrandā,
Voc.	jūs jūrandūm,	jūrā jūrandā.
Abl.	jūrē jūrandō ;	

Māterfāmīliās, *mother of a family.*

	<i>Singular.</i>
Nom.	māterfāmīliās,
Gen.	mātrisfāmīliās,
Dat.	mātrīfāmīliās,
Acc.	mātre mfāmīliās,
Voc.	māterfāmīliās,
Abl.	mātrēfāmīliās.

Plural.

N. mātrēs fāmīliās or -fāmīliārūm, etc.

In the same manner decline *pāterfāmīliās*. See § 18, *Remark 3*.

Sūpellex, <i>furniture</i> (fem.).	Jēcūr, <i>liver</i> (neuter).
Nom. sūpellex,	Nom. jēcūr,
Gen. sūpellectīlis,	Gen. jēcīnōrīs or jēcōrīs,
Dat. sūpellectīlī,	Dat. jēcīnōrī or jēcōrī,
Acc. sūpellectīlēm,	Acc. jēcūr,
Voc. sūpellex,	Voc. jēcūr,
Abl. sūpellectīlē or -ī.	Abl. jēcīnōrē or jēcōrē, etc.

Bōs, *an ox or cow* (masculine or feminine).

Nom. bōs,	bōvēs,
Gen. bōvīs,	bōūm,
Dat. bōvī,	bōbūs or būbūs,
Acc. bōvēm,	bōvēs,
Voc. bōs,	bōvēs,
Abl. bōvē ;	bōbūs or būbūs.

EXERCISE XIX.

*Vocabulary.*cōmēdō, -ōn-is, *glutton.*prōvinciā, -ae, *province.*aurūm, -ī, *gold.*argentūm, -ī, *silver.*cībūs, -ī, *food.*tentā-rē, *to attempt.*pēr vim, *by force.*dēcōrā-rē, *to adorn.*vōrā-rē, *to devour, gulp down.**Translate into English.*

Helvētiī jūrē jūrandō foedūs cōfirmant. Pāterfāmiliās servōs tūbā convōcāt. Impērātōr Jōvī ōvēs taurōsquē mac-tāt. Jūgurthā, rēx Nūmīdiae, Jōvī templūm dē marmōrē dīcābīt. Helvētiī itēr pēr prōvinciām pēr vim tentābant. Jēcīnōrā ansērūm cōmēdōnēs dēlectant. Leōnēs incōlās insūlae vōrābunt. Cōmēdō cībūm mōrē cānīs vōrāt. Gallī templā deōrūm aurō ēt argentō dēcōrant. Māterfāmiliās ancillis cībūm dāt. Agrīcōlā gēnērō sūpellectilēm dābīt. Agrīcōlā āgrōs būbūs ārāt.

Translate into Latin.

The king will not violate his oath. Farmers plough their fields with horses and oxen. Gluttons love the liver of the goose. The queen of the Belgians will sacrifice a flock of sheep to Jupiter. Dumnorix, the chief of the Aeduians, will attempt a journey through the province by force. The Gauls will bring sheep and oxen to (ād) Caesar. The mother of the family will give food to her children. Farmers urge on their oxen with the goad. Robbers dread the power (vīs) of kings. The soldiers of Marius were cutting turf with their swords. The merchants will import swords into the villages of the Helvetians.

§ 46. SUMMARY OF THE RULES OF GENDER, AND PECULIAR ENDINGS.

I.—MASCULINES.

1. Nouns which change the stem-vowel (*i* into *e*) and add *-s*; as, *mīlēs* (stem *mīlit-*), *princeps* (stem *princip-*). Class III.

Exc. *Mergēs*, *cārex*, *forfex*, and *forpex*, *īlex*, *paelex*, and *vītex*, are feminine; *ādeps*, *forceps*, *imbrex*, *ōbex*, and, in the poets, *cortex* and *sīlex*, are masculine or feminine.

2. Nouns which present the stem unchanged in the Nominative; as, *hōnōr*, *cōnsul*, *ansēr*. Class V.

Exc. 1. Unchanged stems in *-āl*, *-ār*, *-ūr*, with *ādōr*, *aequōr*, *marmōr*, neuter.

Exc. 2. *Arbōr* and *līntēr*, feminine. *Cādāvēr*, *spīnthēr*, *tūbēr*, *ūbēr*, *vēr*, *verbēr*, with names of trees and plants in *-ēr*, are neuter. But *lāvēr* and *tūbēr* (names of trees) are feminine; and *sīsēr* is neut. in the Sing. and masculine in the Plural. *Āllēc* and *vās*, *vāsīs*, are neuter.

3. Nouns which drop *-n* of the stem in the Nominative, without adding *-s*; as, *sermō*, *sermōnīs*. Class VI.

Exc. Abstracts in *-iō*, all feminine. *Būbō* occurs once as feminine (*Verg. Aen.* iv. 462).

4. Nouns which change *-ēr* of the stem into *-īs*, *-r* into *-s*, *-n* into *-s*; as, *pulvis*, *pulvēr-īs*; *flōs*, *flōr-īs*. Class VI.

Exc. *Aes*, *crūs*, *jūs*, *pūs*, *rūs*, *tūs*, *ōs* (*ōr-īs*), neuter; *tellūs*, feminine. *Cīnīs*, masculine or (very rarely) feminine in Singular, always masculine in Plural; *pulvis*, masculine, rarely feminine.

II.—FEMININES.

1. Nouns which add *-s* to the stem without vowel change; as, *urbs*, *lēx* (*lēg-s*), *ars* (*art-s*), *arx* (*arc-s*). Class I.

Exc. 1. Masculine, *dens* and its compounds, *fons*, *pons*, *mons*, *cliens*, *torrens*, *rūdens* (rarely feminine), and compounds of *ās* and *unciā*, *pāriēs*, *pēs*, *lāpīs*, *grex*, Greek nouns in *ax*, *ix*, *yx*, *ps*, and *ās* (-*antīs*), with *cālix*, *fornix*, *prōdux*, *sentix*, *trādux*, and *frācēs*.

Exc. 2. Masculine or feminine, many Nouns denoting living beings, with *scrobs*, *stirps*, *calx*; *frons*, forehead (rarely masc.)

2. Nouns which insert a vowel (*e* or *i*) before adding -s; as, *vall-ī-s*, *rūp-ē-s*. Class II.

Exc. 1. Masculine and feminine, *pālumbēs*, *vātēs*, *veprēs*, *amnis*, *anguis*, *callis*, *cānālis*, *cānis*, *clūnis*, *corbis*, *fīnis* (always masculine in Plural), *fūnis*, *scrōbis*, *tīgris*, *torquīs*, and *āquālis*.

Exc. 2. Masculine, *Mānēs*, *antēs* (Plur.), *gausāpēs*, *gerrēs*, and *tūdēs*; *axīs*, *būrīs*, *caulis*, *cassīs*, *collis*, *crīnis*, *ensīs*, *fascīs*, *foliīs*, *fustīs*, *ignīs*, *mensīs*, *mūgilīs*, *orbīs*, *pānis*, *piscīs*, *postīs*, *sentīs*, *sōdālīs*, *torrīs*, *unguīs*, *vectīs*, *vermīs*.

3. Nouns which change -*in* into -*ō*; as, *virgō*, *virgīn-īs*. Class VI.

Exc. *Ordō*, *cardō*, *turbō*, masculine. *Nēmō*, *hōmō*, *margō*, masculine or feminine.

III.—NEUTERS.

1. Nouns which add -*ē* to the stem; as, *mārē*, *mār-īs*.

2. Nouns which present the unchanged stem in -*āl*, -*ār*, -*ūr*; as, *ānīmāl*, *ānīmāl-īs*; *calcār*, *calcār-īs*; *fulgūr*, *fulgūr-īs*. Class V.

Exc. *Sāl*, masculine or neuter in the Singular, always masculine in the Plural. Masculine, *fūr*, *furfūr*, *sālār*, *turtūr*, *vultūr*.

3. Nouns changing -*in* into -*ēn*; -*ōr* into -*ūr*; -*ēr*, -*ōr* into -*ūs*, etc. Class VI.

Exc. Masculine, *ās*, *lēpūs*, *oscēn* (rarely fem.), *pectēn*, and personal designations like *flāmēn*, etc.

N. B.—Many Nouns, on account of their meaning, vary from these rules. See § 13, Rules.

IV.—PECULIAR CASE-ENDINGS.

Accusative Singular; regular ending -ēm.

CLASS I.—*Pars* and *lens* have -ēm or -īm. *Rēquiēs* has *rēqui-*
ētēm and *rēquiēm*.

CLASS II.—Greek Nouns in -īs (Gen. -īs, as *cannābīs*, *sināpīs*), and names of *Places* and *Rivers* in -īs have -īm, sometimes -īn. *Scaldīs* has -ēm and -īm; *Līrīs* has -īm, -īn, -ēm. *Būrīs*, *cūcūmīs*, *mēphītīs*, *rāvīs*, *sītīs*, *tussīs*, *vīs*, have -īm. So, *āmussīm*.

Fēbrīs, *puppīs*, *restīs*, *sēcūrīs*, and *turrīs* have -īm, and sometimes -ēm.

Clāvīs, *messīs*, *nāvīs*, *pelvīs*, *praesaepīs*, *sēmentīs*, *strīgīlīs*, have -ēm, sometimes -īm.

Ablative Singular; regular ending -ē.

CLASS I.—*Pars*, *lens*, *sors*, *trīdens*, have -ē or -ī.

CLASS II.—Nouns which have -īm in the Accusative exclusively, with names of *Months* in -ēr and -īs, have -ī in the Ablative. But *Baetīs*, *cannābīs*, *sināpīs*, have -ē or -ī.

Nouns which have -ēm or -īm in the Accusative have -ē or -ī in the Ablative. But *restīs* has -ē only in classic Latin.

The following have -ē or -ī: *amnīs*, *anguīs*, *āvīs*, *bīlīs*, *cānālīs*, *cīvīs*, *classīs*, *collīs*, *convallīs*, *corbīs*, *fīnīs*, *fustīs*, *ignīs*, *orbīs*, *ovīs*, *postīs*, *sōdālīs*, *sordēs*, *unguīs*, *vectīs*. *Fāmēs* has -ē and -ē.

CLASS IV.—Nouns of this class have -ī in the Ablative; but names of *Towns* have -ē, and *rētē* has -ē or -ī (rarely -ī). In the poets *mārē* often has -ē in Abl.

CLASS V.—*Imbēr* and *vespēr*, have -ē or -ī. *Pūgīl*, *vīgīl*, and the like (properly Adjs.), have -ī when the Abl. occurs.

Nouns in -āl and -ār have -ī; but *baccār*, *jūbār*, *nectār*, and *sāl* have -ē.

CLASS VI.—*Occipūt* has -ī, and *mēl* and *rūs* have -ē or -ī. Names of towns denoting the *Place Where* have sometimes -ī; as, *Carthāgīnī*, *Anxūrī* (Locatives). These are probably original Datives.

Genitive Plural; regular ending -ūm.

CLASS I.—Stems ending in two Consonants, with *dōs, līs, frauś, vīs, faux, nix, compēs, strīx*, have *-iūm*.

Stems of more than one syllable in *-nt* and *-rt*, with National Names in *-ās*, have *-iūm*, and sometimes *-ūm*. Other Nouns in *-ās*, with *fornax* and *pālūs*, have *-ūm*, sometimes *-iūm*. *Quīrīs* and *Samnīs* have almost always *-iūm*.

CLASS II.—Nouns of this class have *-iūm*; but *cānīs, jūvēnīs, fōrīs, mūgīlīs, prōlēs, struēs, pānīs*, have *-ūm*; also, generally, *sēdēs, strīgīlīs, vātēs, vōlūcrīs*; sometimes *āpīs, caedēs, clādēs, men-sīs*, and *sūbōlēs*.

CLASS IV.—Nouns of this class have *-iūm*.

CLASS V.—*Imbēr, lintēr, ventēr, ūtēr*, have *-iūm*; *rēn, fūr*, and *lār* have *-ūm* or *-iūm*.

Neuters in *-āl* and *-ār* have *-iūm*.

CLASS VI.—*Mās, glīs, ās*, and *ōs*, bone, have *-iūm*; *mūs* has *-ūm* or (generally) *-iūm*. *Cārō* has *carniūm*.

Accusative Plural; regular endings, masc., -ēs; neuter, -ā.

Nouns which have *-iūm* in the Genitive Plural have an old form of the Accusative in *-ēs* (*-īs*); and neuters in *-ē, -āl*, and *-ār* have *-iā* in the Nominative, Accusative, and Vocative Plural.

TENSES EXPRESSING COMPLETED ACTION.

§ 47. I. The tenses which express *incomplete* action are the *Present, Imperfect, and Future*; those which express *completed* action are the *Present-Perfect (Aorist), Past-Perfect (Pluperfect), and Future-Perfect*. These three tenses are always formed on the same stem, called the *Perfect-stem*.

II. The *Perfect-stem* in the First Conjugation is formed by adding *-v-* to the *Present-stem*; as, Present-stem, *āmā-*; Perfect-stem, *āmāv-*.

III. The *Present-Perfect* tense expresses 'completed action in present time'; as, *Pres. cēnō, I sup; Pres.*

Perf. cēnāv-ī, *I have supped*. The same form of the Verb is also used to express an action *indefinitely* as past, without reference to its continuance or completion. This is called the *Aorist-Perfect* or *Indefinite-Perfect*; as, cēnāv-ī, *I supped* (at some indefinite past time).

IV. The *Past-Perfect* tense expresses completed action in *past* time; as, *Imp.* cēnā-bām, *I was supping*; *Past-Perf.* cēnāv-ērām, *I had supped*.

V. The *Future-Perfect* tense expresses action completed in *future* time; as, *Fut.* cēnā-bō, *I shall sup*; *Future-Perf.* cēnāv-ērō, *I shall have supped*.

TENSE-ENDINGS, INDICATIVE MOOD.

Present-Perf. (Aorist).* Past-Perf. Future-Perf.

Singular.

1st Person, -ī,	-ērā-m,	-ēr-ō,
2d " -i-stī,	-ērā-s,	-ērī-s,
3d " -ī-t,	-ērā-t,	-ērī-t.

Plural.

1st Person, -ī-mūs,	-ērā-mūs,	-ērī-mūs,
2d " -i-stīs,	-ērā-tīs,	-ērī-tīs,
3d " -ē-runt, or ē-rē,	-ēra-nt,	-ēri-nt.

By adding these endings to the Perfect-stem, *āmāv-*, of *āmā-rē*, we obtain the following

PARTIAL PARADIGM.—INDICATIVE MOOD.

Present-Perfect, *have loved* (Aorist, *loved*).

Singular.

āmāv-ī,	<i>I have loved,</i>
āmāv-ī-stī,	<i>thou hast loved,</i>
āmāv-ī-t,	<i>he has loved.</i>

* The variations in the *Personal* endings of the Perfect (-stī, 2d pers. Sing., -stīs, 2d pers. Plur., and -runt (-rē), 3d pers. Plur.) are discussed in App. IV.

Plural.

ămāv-ī-mūs,	<i>we have loved,</i>
ămāv-i-stīs,	<i>ye have loved,</i>
ămāv-ē-runt, or -ē-rě,	<i>they have loved.</i>

Past-Perfect, *had.**Singular.*

ămāv-ērā-m,	<i>I had loved,</i>
ămāv-ērā-s,	<i>thou hadst loved,</i>
ămāv-ērā-t,	<i>he had loved.</i>

Plural.

ămāv-ērā-mūs,	<i>we had loved,</i>
ămāv-ērā-tīs,	<i>ye had loved,</i>
ămāv-ēra-nt,	<i>they had loved.</i>

Future-Perfect, *shall or will have.**Singular.*

ămāv-ēr-ō,	<i>I shall have loved,</i>
ămāv-ērī-s,	<i>thou wilt have loved,</i>
ămāv-ērī-t,	<i>he will have loved.</i>

Plural.

ămāv-ērī-mūs,	<i>we shall have loved,</i>
ămāv-ērī-tīs,	<i>ye will have loved,</i>
ămāv-ēri-nt,	<i>they will have loved.</i>

Remark 1.—A few Verbs of the First Conjugation form their Perfect-stem by dropping the stem-vowel and adding ũ directly to the *root*; as, *sēcā-t*, he cuts (stem *sēcā-*), *sēc-ũ-īt*, he has cut (*ā* dropped); or by lengthening the *root-vowel*; as, *jŭvā-t* (*ũ* short), he helps; *jŭv-īt* (*ũ* long), he has helped.

Remark 2.—The *Supine-stem* is generally formed in the First Conjugation by adding *-t-* to the Present-stem; as, *ămō*, st. *ămā-*, Supine, *ămā-t-ăm*. The ending of the Supine is *-ăm*.

EXERCISE XX.

Vocabulary.

d-ō, dā-rē, dēd-i, dāt-ūm, *to give.*

nēc-ō, nēcā-rē, nēcāv-i, nēcāt-ūm, *to kill.*

lāv-ō, lāvā-rē, lāv-i, lāvāt-ūm, laut-ūm, lōt-ūm, *to bathe.*

Translate into English.

Germānī in flūmīnībūs lāvānt. Rēx filiō regnūm dēdīt. Princeps captīvōs vēnēnō nēcāvīt. Milītēs caespītēs glādiūs sēcūērunt. Orgētōrix lēgēs Helvētiōrūm violāvīt. Helvētii itēr pēr prōvinciām pēr vīm tentāvērunt. Principēs Gallōrūm Caesārī obsidēs dēdērānt. Caesār cūm Gallīs foedūs jūrē jūrandō cōfirmāvērāt. Lūpī ēt leōnēs incōlās insulae vōrāvērunt. Jūgurthā mōrē rēgīs ā Rōmānīs obsidēs postulāvērāt. Servī ēquōs infrēnāvērint. Crassī cōpiae in Gallōrūm āgrīs hiēmāvērānt. Latrōnēs trāmītēs pēr silvām explōrāvērunt. Ēquitēs Caesārīs hostiūm fundītōrēs fūgāvērānt, ēt in vicūm festinābant. Māriūs nūmērūm obsidūm dūplicāvīt. Māgistēr puērō lībrūm dēdīt.

Translate into Latin.

Cicero disputed concerning the origin of the soul. The consul had routed the forces of the enemy by land and sea. The brother of Cicero the orator called together the common people. Balbus, Tully's slave, brought burdens into the city. The queen had walked in the farmer's garden. The king's son had given (to) his sister a necklace. The boys loved the master's children. The ambassadors of the Aeduans had asked aid. The nobility dreaded a rebellion among the common people. Caesar hastened into Gaul. The Gauls prepared snares for Crassus.

THE FOURTH (U) DECLENSION.

§ 48. Nouns whose Genitive Singular ending is -ūs

(long; stem-characteristic *ŭ*) are of the Fourth Declension. The Nominative-endings are *-ŭs* and *-ŭ*.

Remark 1.—These Nouns were originally of the Third Declension, the termination *-ŭs* of the Genitive being contracted from *ŭis*. The *ŭ* of the stem usually weakens into *ī* before *-bŭs* in the Dative and Ablative Plural.

	<i>Masculine Endings.</i>		<i>Neuter Endings.</i>	
	<i>Sing.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
N. and V.	ŭs	ūs	ū	uă
Gen.	ūs	uŭm	ūs	uŭm
Dat.	uī	ībŭs (ŭbŭs)	ū	ībŭs (ŭbŭs)
Acc.	ŭm	ūs	ū	uă
Abl.	ū	ībŭs (ŭbŭs)	ū	ībŭs (ŭbŭs)

Taking the Nouns *fructŭs*, *fruit* (stem *fructŭ-*) and *cornŭ*, *a horn* (stem *cornŭ-*), by changing the final letter of the stem into the above endings we have—

PARADIGMS.

Fructŭs, <i>fruit</i> (masc.).			Cornŭ, <i>a horn</i> (neut.).		
	<i>Singular.</i>	<i>Plural.</i>		<i>Singular.</i>	<i>Plural.</i>
N.	fructŭs,	fructŭs,		cornŭ,	cornuă,
G.	fructŭs,	fructuŭm,		cornŭs,	cornuŭm,
D.	fructuī,	fructībŭs,		cornŭ,	cornībŭs,
Acc.	fructŭm,	fructŭs,		cornŭ,	cornuă,
V.	fructŭs,	fructŭs,		cornŭ,	cornuă,
Abl.	fructŭ ;	fructībŭs.		cornŭ ;	cornībŭs.

Remark 2.—Some Nouns of this Declension have likewise in earlier Latin the inflection of the Second Declension, especially in the Genitive Singular; as, *sēnătŭs*, *sēnătī*.

Remark 3.—A contracted form of the Dative in *-ŭ* sometimes occurs.

Remark 4.—The following Nouns have *-ǎbŭs* in the Dative and Ablative Plural :

Ăcŭs, <i>a needle.</i>	Artŭs, <i>a joint.</i>	Partŭs, <i>a birth.</i>	Spēcŭs, <i>a den.</i>
Arcŭs, <i>a bow.</i>	Lăcŭs, <i>a lake.</i>	Pēcŭ (def.), <i>cattle.</i>	Trībŭs, <i>a tribe.</i>

Portŭs, a harbor, and *věrŭ*, a spit, have *-ǎbŭs* or *-ŭbŭs*; *gěnŭ*, knee, and *tōnŭtrŭs*, thunder, usually have *-ǎbŭs*.

Remark 5.—*Dŏmŭs*, a house, is thus declined :

	<i>Singular.</i>	<i>Plural.</i>
Nom.	dŏmŭs,	dŏmŭs,
Gen.	dŏmŭs, (rarely) dŏmĭ,	dŏmuŭm or dŏmŏrŭm,
Dat.	dŏmuĭ, (rarely) dŏmŏ,	dŏmĭbŭs,
Acc.	dŏmŭm,	dŏmŭs or dŏmŏs,
Voc.	dŏmŭs,	dŏmŭs,
Abl.	dŏmŏ;	dŏmĭbŭs.

Dŏmŭs in the Genitive Singular generally means *of a house*; *dŏmĭ* (Locative), *at home*, is of the Second Declension. The Ablative *dŏmŭ* is found. Of the forms in the Genitive and Accusative Plural, *dŏmŏrŭm* is poetic, and *dŏmŏs* far more common than *dŏmŭs*.

Rule of Gender.—Nouns of the Fourth Declension in *-ŭs* are masculine; those in *-ŭ*, neuter.

Exc. 1. The following are feminine :

Ăcŭs, <i>needle.</i>	Fĭcŭs, <i>fig.</i>	Quinquătrŭs (Pl.), <i>festi-</i>
Dŏmŭs, <i>house.</i>	Mănŭs, <i>hand.</i>	<i>tival of Minerva.</i>
Īdŭs (Pl.), <i>Ides.</i>	Portĭcŭs, <i>gallery.</i>	Trībŭs, <i>tribe.</i>

Cŏlŭs, *distaff*, is feminine in prose.

Exc. 2. *Pěnŭs*, storehouse, is masculine or feminine. *Sēcŭs* (indecl.), sex, is neuter. *Spēcŭs*, den, is masculine, rarely feminine or neuter.

Remark 6.—Names of *Female Beings*, etc. are feminine by the general rule (§ 13, *Rule 2*).

Remark 7.—Names of *Trees*, such as *cŭpressŭs*, *fĭcŭs*, *laurŭs*, and *pĭnŭs*, are declined regularly according to the Second Declension, but also have Gen. and Abl. Sing., and Nom. and Accus. Plural, according to the Fourth Declension; and *pěnŭs* is of the Second, Third, and Fourth; *pěnŭs*, *-ŭs* or *-ĭ*, masculine and feminine;

pěnum, -ī, and *pěnūs*, -ōrīs, neuter. *Cōlūs* has also forms of Second Declension in the Sing. and in Accus. Plur. (Gen., Dat., and Abl. Pl. do not occur).

NOTE.—No Proper Nouns are of this Declension.

EXERCISE XXI.

Vocabulary.

fluctūs, -ūs, *wave*.

hōmō, -īn-īs, *man*.

Lēmānūs, -ī, *Lemannus*.

Rhēnūs, -ī, *Rhine*.

exercītūs, -ūs, *army*.

adventūs, -ūs, *arrival*.

expect-ō, -ā-rē, -āv-ī, -āt-ūm, *to await*.

cre-ō, -ā-rē, -āv-ī, -āt-ūm, *to create*.

Translate into English.

Agricōlā īn pěnūm mergītēs portāvērāt. Deūs fructūs arbōrūm creāvīt. Poētā īn dōmō ambūlāt. Agricōlā dōmūm aedificāt. Deūs taurīs cornuā dēdīt. Deūs hōmīnībūs ānīmōs dēdīt. Agricōlā īn dōmūm fructūs terrae portāt. Vēnātōr arcūm sāgittāsquē pārāt. Nautae fluctūs nōn formīdant. Caesār ā lēcū Lēmānō ād flūmēn Rhēnūm festīnāvīt. Caesār adventūm lēgātōrūm expectāvērāt. Impērātōrīs adventūs exercītūm dēlectāt. Leōnēs īn spēcūbūs hābītant.

Translate into Latin.

The soldiers bathed in the lake. The consul will hasten with the army to Lake Lemannus. The master will build houses for his slaves in the field. Marcus gave (to) his son Lucius a bow and arrows. The boys awaited their father's arrival. The waves will dash in pieces the enemy's ships. The sailors fastened the yards to the masts with ropes. Lions do not dread the horns of bulls. The chief of the Germans lives in a cave. A hunter wounded the consul's son-in-law in the king's forest.

THE FIFTH (E) DECLENSION.

§ 49. Nouns which have *-eī* in the Genitive Singular (stem-characteristic *ē*) from *-ēs* of the Nominative, are of the Fifth Declension. They are all feminine except *diēs*, day (masc. or fem. in the Singular, and always masculine in the Plural), and *mērīdiēs*, mid-day (masculine).

ENDINGS.

	<i>Singular.</i>	<i>Plural.</i>
N. and V.	<i>ēs</i>	<i>ēs</i>
Gen.	<i>ēī</i>	<i>ērūm</i>
Dat.	<i>ēī</i>	<i>ēbūs</i>
Acc.	<i>ēm</i>	<i>ēs</i>
Abl.	<i>ē</i>	<i>ēbūs</i>

Taking the Nouns *rēs*, *a thing* (stem *rē-*), and *dīēs*, *a day* (stem *diē-*), by changing the final letter of the stem into the above endings, we have—

PARADIGM.

<i>Rēs, a thing.</i>		<i>Diēs, a day.</i>	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
Nom. <i>rēs</i> ,	<i>rēs</i> ,	<i>diēs</i> ,	<i>diēs</i> ,
Gen. <i>rēī</i> ,	<i>rērūm</i> ,	<i>diēī</i> ,	<i>diērūm</i> ,
Dat. <i>rēī</i> ,	<i>rēbūs</i> ,	<i>diēī</i> ,	<i>diēbūs</i> ,
Acc. <i>rēm</i> ,	<i>rēs</i> ,	<i>diēm</i> ,	<i>diēs</i> ,
Voc. <i>rēs</i> ,	<i>rēs</i> ,	<i>diēs</i> ,	<i>diēs</i> ,
Abl. <i>rē</i> ;	<i>rēbūs</i> .	<i>diē</i> ;	<i>diēbūs</i> .

NOTE—The stem-characteristic *ē* is always shortened in the Genitive, Dative, and Accusative Singular after a Consonant; *rēī*, *rēī*, *rēm*.

Remark 1.—Several Nouns of the Fifth Declension have also forms according to the First Declension (*e. g.*, *mātērīēs*, *mātērīā*; *mollītiēs*, *mollītiā*), but in such Nouns the Genitive and Dative in

-ēi are rarely found. The Fifth Decl. is regarded as a variation of the First.

Remark 2.—*Diēs*, day, is rarely feminine, and thus only when it denotes a *fixed day or time* (generally), and in the poets.

Remark 3.—The Genitive and Dative Singular sometimes end in -ē or -ī instead of -eī. In early writers the Gen. in -ēs sometimes occurs.

Remark 4.—There are only about eighty Nouns of the Fifth Declension, and but two of these, *rēs* and *diēs*, are complete in the Plural. *Āciēs*, *effigies*, *elūviēs*, *fāciēs*, *glāciēs*, *sēriēs*, *spēcīēs*, *spēs*,* are found only in the Nominative and Accusative Plural; the rest are not found in the Plural at all.

Remark 5.—All Nouns of this Declension, except *fīdēs*, faith; *rēs*, a thing; *spēs*, hope; and *plēbēs*, the common people, end in -iēs; and all Nouns in -iēs are of this Declension, except *ābiēs*, *āriēs*, *pāriēs*, *quiēs*, and *rēquiēs*, which are of the Third Declension.

Remark 6.—The Noun *rēspūblicā* (better, *rēs pūblicā*), the commonwealth, is compounded of the Noun *rēs* and the Adjective *pūblicā*, and is thus declined:

	<i>Singular.</i>		<i>Plural.</i>
Nom. and Voc.	rēs pūblicā,	N. and V.	rēs pūblicae,
Gen. and Dat.	rēi pūblicae,	Gen.	rērūm pūblicārūm,
Accusative,	rēm pūblicām,	Dat.	rēbūs pūblicis,
Ablative,	rē pūblicā;	Acc.	rēs pūblicās.

EXERCISE XXII.

sēnātūs, -ūs, *senate* (§ 48, *Remark 2*).

plēbēs, -ēi, *common people*.

tribūnūs, -ī, *tribune*.

āciēs, -ēi, *edge, point*; also *line of battle*.

pārens, -ent-īs, *parent*.

fāciēs, -ēi, *face*.

vultūs, -ūs, *countenance*.

sālūs, salūt-īs, *safety, health*.

nox, noct-īs, *night*.

currūs, -ūs, *chariot*.

fīdēs, -ēi, *faith, promise*.

spēs, -ēi, *hope*.

victōriā, -ae, *victory*.

prōgēniēs, -ēi, *offspring*.

effigies, -ēi, *likeness, image*.

praedā, -ae, *booty*.

scēlūs, -ēr-īs, *crime*.

dictātōr, -ōr-īs, *dictator*.

* Forms of Gen. and Dat. Plur. of *spēs* and *spēcīēs* are cited from the later Latin writers.

Translate into English.

Sēnātūs dictātōrī sālūtēm urbīs mandāvērāt. Ānīmāliā prōgēniēm āmant. Leōnēs fāciēm vultumquē hōmīnīs formīdant. Spēs praedae lātrōnēs ād scēlērā concītāt. Lūciūs, trībūnūs plēbīs, centūrionēs convōcāvīt. Marcūs filiūm āciē glādiī vulnērāvīt. Spēs victōriae exercītūm dēlectāvīt. Jūgurthā, rēx Nūmīdiae, fidēm nōn servāvīt. Trībūnī libertātēm plēbēi servāvērunt. Crassūs cōnsul īn templō effīgīēm Jōvīs collōcāvīt. Helvētiī exercītūm Cassiī cōsulīs fūgāvērē. Pārentēs prōgēniēm āmant. Rēgīnā poētae currūm ēquōsquē dēdīt. Turbīnēs classēm hostiūm profīgāvērē.

Translate into Latin.

Caesar put his army into winter quarters. The dictator will slay robbers and pirates. Crassus the tribune will not violate his promise. The hope of victory and booty urges the chiefs to (ăd) war. The queen's daughter will set-up (*collocārě*) an image of Jupiter in the king's garden. The queen adorned the image of Jupiter with silver and gold. The boy wounded his brother's foot with the point of a knife. The senate committed to the tribunes the liberty of the common people. God created day and night. The waves of the sea dashed in pieces the ships of the enemy. The poet's children loved their parents.

VARIABLE NOUNS.

§ 50. Nouns which vary in Gender are called *Heterogeneous*; those which vary in Declension are called *Heteroclites*.

1.—HETEROGENEOUS NOUNS.

[illegible]

Pangaeüs, *a mountain in Thrace.* Tartärüs, *the infernal regions.*
 Taenärüs, *a promontory in Laconia.* Täygetüs, *a ridge of mountains in Laconia.*

(b) Masculine in the Singular, masculine and neuter in the Plural; as,

Intibüs, (the plant) endive; Plural *intibă* and *intibî*.

Jöcüs, a jest; Plural *jöcî* and *jöcă*.

Löcüs, a place; Plural *löcî*, passages in books, places; *löcă*, places.

Sibilüs, a hissing; Plural *sibilă* (in the poets), but *sibilî* in Cic.

(c) Feminine in the Singular, neuter in the Plural; as,

Carbäsüs, linen; Plural *carbăsă*; -*örüm*, sails.

Margärîtă (rarely *margäritüm*), pearl; Plural *margärîtă*, -*örüm*.

Ostrěă (rarely *ostrěüm*), oyster; Plural *ostrěae*, and *ostrěă*, -*örüm*.

(d) Neuter in the Singular, masculine in the Plural; as,

Argös, Argos, a city in Greece; Plural *Argî*.

Ēlŷiŷüm, the Elysian fields; Plural *Ēlŷiŷî*.

Caelüm, heaven; Plural *caetî*.

NOTE.—*Argös*, in the Singular, is used only in the Nominative and the Accusative.

(e) Neuter in the Singular, masculine and neuter in the Plural; as,

Frënum, a bridle; Plural *frëni* and *frënä*.

Răstrüm, a rake; Plural *răstri* and *răstră*.

(f) Neuter in the Singular, feminine in the Plural; as,

Balneüm, a bath; Plural *balneae*, seldom *balneă*.

Ėpŷlüm, a banquet; Plural *Ėpŷlae*.

(g) Neuter or feminine in the Singular, and feminine in the Plural; as,

Dēlŷciüm or *dēlŷciă*; Plural *dēlŷciae*.

2.—HETEROCLITES.

Nouns varying in Declension are called *Heteroclites*.

The variation often results from confusion of *stems* from the same *root*.

(a) See § 48, Rem. 7, and § 49, Rem. 1.

(b) *Jügërum*, Gen. -*î* or -*is*, is declined in Sing. mostly accord-

ing to the Second Decl.; in Plural, mostly according to the Third. Gen. Plural always *jūgērūm*.

(c) *Mendă*, -ae, *fault*, fem. 1st; *mendŭm*, -ī, neut. 2d; *plēbs*, *plēbis*, *common people*, fem. 3d; *plēbēs*, -ēi, fem. 5th; *vās*, *vāsīs*, *vessel*, neut. 3d; *vāsă*, -ōrŭm, neut. 2d, and others.

DEFECTIVE NOUNS.

§ 51. Defective Nouns want some of their cases.

Besides a great number of Verbals in -ūs (4th Decl.) found as Nouns, some only in Abl. Sing. (*e. g.*, *arcessītŭ*, *nātŭ*, etc.), others only in Dative Sing. (*e. g.*, *dēspīcātŭi*, *dīvīsŭi*, etc.), the following partial list contains such Nouns as are most defective :

(a) *Ambăgě*, *Abl.* a round-about way; *Pl.* entire.

Astŭ, *craft*, found only in *Abl.* until post-Aug. period.

Chăös, *Nom.*, *Accus.*; *chăō*, *Abl.* (other cases not used in class. period), *chaos*.

Cassēm, *Acc.*; *cassě*, *Abl.*; a net; *Plur.* entire.

Compēdīs, *Gen.*; a fetter; *Nom.* and *Dat. Sing.* not in use; *Plur.* *compēdēs*, -iŭm, -ībŭs.

Daps, *Nom.* obsolete; a feast; *Dat. Sing.* and *Gen. Pl.* do not occur.

Dīcām, *dīcās*, *lawsuit*, used in *Acc. Sing.* and *Plur.*

Dīcīs, *Gen.*, in the phrase *dīcīs grātiā*, for form's sake.

Dīciōnīs, *power*; occurs only in *Gen.*, *Dat.*, *Acc.*, and *Abl. Sing.*

Ēbŭr, *ivory*; not used in *Plur.*

Faucě, *Abl.* (poetic); the throat; *Pl.* entire.

Fors, *Nom.*; *fortě*, *Abl.*; chance; other cases wanting.

Fōrīs, a door, wants *Dat. Sing.*; *Pl.* entire.

Fōrās, *Accus.*; *fōrīs*, *Abl.*; out of doors.

Grātēs, usually only in *Nom.* and *Accus. Pl.*; *Abl. Pl.* *grāt-ībŭs* in *Tacitus*; thanks.

Impētīs, *Gen.*; -ě, *Abl.*; vehemence.

Infītiās, *Acc. Pl.*; a denial (only in the phrase, *infītiās īrě*).

Ingrātiīs, *Abl. Pl.* (used adverbially); against one's will.

Naucī, *Gen.* (with *nōn*), a trifle; in the phrase, *nōn naucī hăbērě*, etc.

Nēmō, nobody, wants *Pl.*; *Gen.* and *Abl. Sing.* rarely used.

Ůpis, *Gen.*; -ěm, *Acc.*; -ě, *Abl.* (*Dat.* very rare); *help*; *Pl.* entire.

Ůbřčě, *Abl.*, a bolt; (*Ůbex*, *Nom.* very rare); *Pl.* entire, except *Gen.*

PessŮm, *bottom*, only in *Accus. Sing.* after Verbs of Motion; pessŮm řřě, *to go to the bottom, perish*; pessŮm dăřě, *to send to the bottom, destroy*.

PondŮ, *Abl.*; *in weight*.

Prěcř, *Dat.*; -ěm, *Acc.*; -ě, *Abl.*; *prayer*; *Pl.* entire.

RŮs, *the country*; used in *Pl.* only in *Nom.* and *Acc.*

Suppěťiae, *Nom.*; suppěťiās, *Acc.*; *succor*.

Spontřs, *Gen.*; -ě, *Abl.*; *will, accord*.

SřťŮs, *drought*; no *Pl.* or *Dat. Sing.*

VěňŮm, *sale, Acc. Sing.* after řřě, dăřě. Tacitus alone has *Dative* věňŮ; věňuř is late Latin.

Vřcřs, *Gen.*; -ěm, *Acc.*; -ě, *Abl.*; *change*; *Pl.* entire, except *Gen.*

(b) Many indeclinable Nouns, used in *Nom.* and *Acc.*; as, fās, řnstăř, măně, něfās, něcessě, nřhřl, ŮpŮs, sěcŮs.

(c) Cor, cŮs, fax, faex, lŮx, nex, Ůs, păx, rŮs, săl, sŮl, tŮs, and věr want the Genitive Plural.

VERBS OF THE SECOND CONJUGATION.

§ 52. 1. Verbs that have the stem-vowel *ě* (long) before *-řě* of the Infinitive Present are of the Second Conjugation; as, *mŮně-řě*, *to advise*.

2. The Perfect-stem in Verbs of this Conjugation is usually formed by dropping the stem-vowel *ě* (*characteristic*) and adding *Ů*; as, *mŮně-řě*, stem *mŮně*; by dropping the stem-vowel we have *mŮn-*; to which add *Ů*, which gives the Perfect-stem *mŮnŮ*; *e. g.*, *mŮnŮ-řt*, *he has advised*.

3. The Supine-stem is formed by dropping the stem-vowel and adding *t*, with or without the connecting vowel *ř*; as, *mŮně-řě*, Supine *mŮn-řt-řm* (*ě* dropped and *t* added, with the connecting vowel *ř*).

TENSE-ENDINGS OF THE INDICATIVE ACTIVE.

The tense-endings are the same as those in the First Conjugation; viz.:

ON THE PRESENT-STEM.

	Present.	Imperfect.	Future.
<i>Sing.</i> 1st Person, - ō ,		-bǎ- m ,	-b- ō ,
2d " - s ,		-bā- s ,	-bǐ- s ,
3d " - t ,		-bǎ- t ,	-bǐ- t ,
<i>Plur.</i> 1st Person, - mūs ,		-bā- mūs ,	-bǐ- mūs ,
2d " - tīs ,		-bā- tīs ,	-bǐ- tīs ,
3d " - nt ,		-ba- nt ,	-bu- nt .

ON THE PERFECT-STEM.

	Present-Perfect (<i>Aorist</i>).	Past-Perfect.	Future-Perfect.
<i>Sing.</i> 1st Person, - ī ,		-ěřā- m ,	-ěr- ō ,
2d " - i-stī ,		-ěřā- s ,	-ěrǐ- s ,
3d " - ī-t ,		-ěřā- t ,	-ěrǐ- t ,
<i>Plur.</i> 1st Person, - ī-mūs ,		-ěřā- mūs ,	-ěrǐ- mūs ,
2d " - i-stīs ,		-ěřā- tīs ,	-ěrǐ- tīs ,
3d " - ē-runt , or - ē-rě ,		-ěra- nt ,	-ěrǐ- nt .

By adding these terminations to the Present-stem *mōnē*- and to the Perfect-stem *mōnǔ*- respectively, we have:

PARTIAL PARADIGM ON THE PRESENT-STEM.

	Present.	Imperfect.	Future.
<i>Sing.</i>	mōne- ō , mōnē- s , mōnē- t ,	<i>S.</i> mōnē-bǎ- m , mōnē-bā- s , mōnē-bǎ- t ,	<i>S.</i> mōnē-b- ō , mōnē-bǐ- s , mōnē-bǐ- t ,
<i>Plur.</i>	mōnē- mūs , mōnē- tīs , mōne- nt .	<i>P.</i> mōnē-bā- mūs , mōnē-bā- tīs , mōnē-ba- nt .	<i>P.</i> mōnē-bǐ- mūs . mōnē-bǐ- tīs , mōnē-bu- nt .

Observe that the stem vowel *ē* is shortened before *-t* in 3d pers. Sing. Present; as, *ā* becomes *ǎ* before *-t* in First Conjugation.

ON THE PERFECT-STEM.

Present-Perfect (<i>Aorist</i>).	Past-Perfect.	Future-Perfect.
<i>I have advised (or advised).</i>	<i>I had advised.</i>	<i>I shall have advised.</i>
<i>Sing.</i> mōnu-ī, mōnu-i-stī, mōnu-ī-t,	<i>S.</i> mōnu-ērā-m, mōnu-ērā-s, mōnu-ērā-t,	<i>S.</i> mōnu-ēr-ō, mōnu-ērī-s, mōnu-ērī-t,
<i>Plur.</i> mōnu-ī-mūs, mōnu-i-stīs, mōnu-ē-runt, or ē-rē,	<i>P.</i> mōnu-ērā-mūs, mōnu-ērā-tīs, mōnu-ēra-nt,	<i>P.</i> mōnu-ērī-mūs, mōnu-ērī-tīs, mōnu-ēri-nt.

EXERCISE XXIII.

§ 53. Vocabulary.

impētūs, -ūs, *attack*.castrā, -ōrūm, *pl., camp*.frūmentūm, -ī, *corn*.frēnūm, -ī, (*Pl. -ī, and -ā*), *bit*.lēgiō, -ōnīs (*f.*), *legion*.cornū, -ūs, *horn*.hābe-ō, hābē-rē, hābu-ī, hābīt-ūm, *to have, hold*.praebe-ō (*for prae-hābe-ō*), praebe-rē, praebu-ī, praebīt-ūm, *to furnish, to offer*.lāte-ō, lātē-rē, lātu-ī (*no Sup.*), *to lie hid*.terre-ō, terrē-rē, terru-ī, terrīt-ūm, *to frighten*.perterre-ō, -ē-rē, -u-ī, -īt-ūm, *to frighten terribly, terrify*.tīme-ō, tīmē-rē, tīmu-ī (*no Sup.*), *to fear*.mōve-ō, mōvē-rē, mōv-ī, mōt-ūm, *to move*.māne-ō, mănē-rē, mans-ī, mans-ūm, *to remain*.morde-ō, mordē-rē, mōmord-ī, mors-ūm, *to champ, bite*.tonde-ō, tondē-rē, tōtōnd-ī, tons-ūm, *to shear*.vīde-ō, vīdē-rē, vīd-ī, vīs-ūm, *to see*.*Translate into English.*

Plēbs nōbilitātēm tīmuīt. Puēr taurūm cornībūs hābē-bāt. Impētūs ēquitūm hostēs terrēt. Puēr lībrūm īn mănū hābēt. Agrīcōlae ōvēs tōtōndērant. Cānīs ancillām mordēbīt. Rēx Germānōrūm castrā mōvērāt. Plēbs īn rēgīs hoitō rēgīnām vīdīt. Leōnēs īn spēcūbūs (§ 48, *Remark 4*) lātēnt. Magnitudō pēricūlī servōs perterrēbīt. Nautae fluctūs turbīnēsqū nōn tīment. Exercītūs Crassī īn hībernīs mansīt. Gallī Caesārīs exercītūī frūmentūm praebebunt. Ēquī frēnā mōmordērē. Hostēs impētūm ēquitūm tīmēbant. Māriūs cōnsul castrā ād collēm mōvērāt.

Translate into Latin.

The chief of the Aeduans feared the cruelty of the Helvetians. The attack of the cavalry thoroughly frightened the enemy's archers and slingers. The skirmishers lay hid in the forest. The works of Cicero the orator delight the poet. The farmers had not sheared their sheep. The horses were champing their bits. The king and queen remained in the temple. The Helvetians had moved their camp from the hill to the river. The Gauls furnished corn to Caesar's army.

ADJECTIVES.

§ 54. 1. An Adjective is a word which qualifies or limits the meaning of a Noun.

2. Adjectives are declined like Nouns; they are either of the First and Second Declension, or of the Third only.

CLASS I.—ADJECTIVES OF THE FIRST AND SECOND DECLENSION.

§ 55. Adjectives of this class have their masculine and neuter endings of the Second Declension (ō-stems), their feminine endings of the First (ā-stems).

PARADIGM.

Bōnūs, bōnā, bōnūm, good.

(Stem bōnō-, bōnā-, bōnō-.)

Singular.

Nom.	bōnūs,	bōnā,	bōnūm,
Gen.	bōnī,	bōnae,	bōnī,
Dat.	bōnō,	bōnae,	bōnō,
Acc.	bōnūm,	bōnām,	bōnūm,
Voc.	bōnē,	bōnā,	bōnūm,
Abl.	bōnō,	bōnō;	bōnō.

Plural.

Nom.	bõnī,	bõnae,	bõnă,
Gen.	bõnõrũm,	bõnārũm,	bõnõrũm,
Dat.	bõnīs,	bõnīs,	bõnīs,
Acc.	bõnõs,	bõnās,	bõnă,
Voc.	bõnī,	bõnae,	bõnă,
Abl.	bõnīs,	bõnīs,	bõnīs,

Remark 1.—Participles and Pronominal Adjectives in -ũs are declined like *bõnũs*.

Remark 2.—Adjectives in -ěr have dropped the ending -ũs in the Nominative, and -ě in the Vocative; and most of them drop ě (inserted before *r* for euphony) in the oblique cases; as,

pulchěr, pulchră, pulchrũm,
pulchrī, pulchrae, pulchrī, etc.

Remark 3.—The following retain ě, which belongs to the stem:

Altěr, *the other*; aspěr, *rough*; extěr, *foreign*; gibběr, *hump-backed*; lăcěr, *torn*; liběr, *free*; mīsěr, *wretched*; prospěr, *prosperous*; tẽněr, *tender*; and compounds of -fěr and -gěr; as, cornīgěr, *horned*. Thus

tẽněr, tẽněřă, tẽněrũm,
tẽněrī, tẽněrae, tẽněrī, etc.

Remark 4.—Dextěr, *on the right*, has sometimes dextěřă, dextěrũm; sătűr, *full*, has sătűră, sătűrũm.

§ 56. 1. Six Adjectives in -ũs, and three in -ěr, have their Genitive Singular in -ĩũs, and their Dative in -ĩ, in all the genders:

Ăliũs, <i>other</i> .	Tõtũs, <i>whole</i> .
Nullũs, <i>no</i> .	Ullũs, <i>any</i> .
Sõlũs, <i>alone</i> .	Ūnũs, <i>one</i> .

Altěr, -těră, -těrũm, *one of the two*.
Ūtěr, -tră, -trũm, *which of the two*.
Neutěr, -tră, -trũm, *neither*.

NOTE.—The *ĩ* in the Genitive -ĩũs is sometimes shortened in verse, except *ăliũs*, *neutrĩũs*, *sõlĩũs*, and *ŭtrĩũs*.

2. In the same way are declined the other compounds of *ūtēr*,—namely, *ūterquē*, *each of two*; *ūtercumquē*, *ūterlibēt*, and *ūtervīs*, *which of the two you please*, Genitive *ūtrīusquē*, etc.; also *altērūtēr*, *one of two*, Genitive *altēr-ūtrīūs*, but generally *altērīūs ūtrīūs*; Dative *altērūtrī*. So *altērūterquē* and *ūnūsquisquē*.

3. The following Pronominal Genitives end in *-īūs* (*jūs*): *illīūs*, *istīūs*, *ipsīūs*, *ējūs* (*ēiūs*), *cūjūs* (*cūiūs*), *hūjūs* (*hūiūs*).

4. *Nullūs*, *sōlūs*, *tōtūs*, *ullūs*, and *ūnūs* are thus declined:

Singular.

	Masc.	Fem.	Neut.
Nom.	ūnūs,	ūnā,	ūnūm,
Gen.	ūnīūs,	ūnīūs,	ūnīūs,
Dat.	ūnī,	ūnī,	ūnī,
Acc.	ūnūm,	ūnām,	ūnūm,
Voc.	ūnē,	ūnā,	ūnūm,
Abl.	ūnō.	ūnā.	ūnō.

The Plural is regular, like that of *bōnūs*.

Remark 1.—*Āliūs* has *āliūd* in the Nominative and the Accusative Singular neuter; instead of the Genitive *āliūs*, *altērīūs* is commonly used; often, however, the Adjective *āliēnūs*.

Remark 2.—When *āliūs* is repeated, the first means *one*; the second, *another*; as, *āliūd dīcīt*, *āliūd fācīt*, he says *one thing*, he does *another*. *Āliūs* is often repeated with a single Predicate, where in English we use two propositions; as, *āliūs āliūd clāmītābāt*, *one kept shouting one thing, another another*. *Altēr* is repeated where only *two* things are referred to; as, *altēr lēgīt*, *altēr scrībīt*, *one reads, the other writes*.

Remark 3.—Some of these Adjectives occasionally form their Genitive and Dative regularly; as, *altērae* (fem. Dat. Sing.), *nullō* (masc. Dat. Sing.) in Caesar; but this is rare.

EXERCISE XXIV.

§ 57. Vocabulary.

altūs, -ā, -ūm, *high, deep*.
 longūs, -ā, -ūm, *long*.
 lātūs, -ā, -ūm, *broad*.
 magnūs, -ā, -ūm, *great, large*.
 multūs, -ā, -ūm, *much, many*.
 densūs, -ā, -ūm, *thick*.

bēnignūs, -ā, -ūm, *kind*.
 fidūs, -ā, -ūm, *faithful*.
 imprōbūs, -ā, -ūm, *wicked*.
 inīquūs, -ā, -ūm, *unjust*.
 jūdex, jūdic-īs, *judge*.
 Thrāx, Thrācīs, *Thracian*.

1. *Rule of Position*.—The Adjective, unless emphatic, usually follows the Noun which it limits; as, *puēr bōnūs, the (or a) good boy*.

2. *Rule of Syntax*.—Adjective words agree with the Nouns which they limit, in gender, number, and case; as, *puēr bōnūs, the good boy; puellā pulchrā, the beautiful girl; flūmēn lātūm, the broad river*.

Translate into English.

Rēx Thrācūm in collē turrēs altās * aedificāt. Filiūs imprōbūs patrēm lapidē vulnerāverāt. Silvae densae nuntiōs regīnae terruerunt. Vēnātōr cānēs fidōs amāt. Imprōbī hōmīnēs faciēm vultumquē jūdicīs timent. Plēbēs inīquūm jūdicēm formīdāt. Nūbēs densae lūnām obscurāverant. Equitēs hostiūm flūmēn lātūm trānābunt. Agricōlae filiī bōbūs magnīs āgrōs ārāverē. Caesār multā oppidā expugnāvīt. Puēr cultrū longūm in mānū hābuīt. Puērī bōnī pārentēs amant. Māgistēr bēnignūs bōnīs puērīs librōs dedit.

Translate into Latin.

The consul slew many robbers. The kind mother gives food to her children. The wicked consul killed the tribunes of the people. The chief of the Thracians lay hid in the king's grove. The shepherd armed his sons with

* See model of Analysis 2 (App. X.).

long knives. The enemy's skirmishers swam across a broad river. The faithful servants defended their master with knives and stones. The attack of the enemy did not frighten the general. The great commander slew many captives. The hunter saw many wolves in the forest. Wicked men do not fear the countenance of an unjust judge. The kind master, according to custom, was advising the boys.

EXERCISE XXV.

§ 58. 1. *Rule of Position*.—When a Noun is limited by an Adjective and a Genitive, the Adjective is often put first; as, *fīdūs Tullii servūs*, *Tully's faithful slave*.

Remark.—The Genitive usually follows *pars*, *nūmērūs*, *multitūdō*, etc.; as, *magnā pars nobilitātis*.

2. *Rule of Position*.—An Adjective limiting the Object of a Preposition is often put before the Preposition; as, *magnō in proeliō*, in a great battle.

3. *Rule of Syntax*.—With words expressing a *Part*, the Genitive is used to denote *the Whole*; as, *ūnūs milītūm*, one of the soldiers; *multī equitūm*, many of the horsemen.

Remark.—This is usually called the *Partitive Genitive*. The partitive word, if an Adjective, agrees in gender with the word denoting the whole. *Ūnūs milītūm* is equivalent to *ūnūs milēs milītūm*.

Translate into English.

Magnae hostiūm cōpiae in silvā lātuērunt. Magnā pars nobilitātis apud Crassūm cēnābant. Cīvēs multī magnā in urbē hābītant. Cōnsul in hostiūm castrīs multōs milītēs vīdit. Pastōr ovēs multōsquē agnōrūm tōtōndērāt. Impērātōr magnūs ūnō in proeliō cōpiās hostiūm fūgāvit. Altēr

frātrūm magnūm ād oppidūm festīnāt. Ūnā Rōmānōrūm lēgiō tōtūm hostiūm exercitūm perterruit. Neutrā ancillārūm cānēs tīmēt. Germānī in proeliō nullūm ordinēm servant. Rēx Thrācūm nullām reī pūblice lēgēm violāvērāt. Ūnā in urbē hōmīnēs multī hābitant. Impētūs hostiūm nulliūs lēgiōnīs ordinēs turbāvīt.

Translate into Latin.

The Thracians will furnish corn to the consul's great army. One of the skirmishers saw the enemy's horsemen in the dense forest. The shepherd's faithful dog defended the sheep from (ā) the wolves. The general, after the manner of a king, demanded a great number of hostages. The whole army dreaded the cruelty of the general. The inhabitants of the whole village feared the farmer's big bull. Caesar feared no danger. A great multitude of footmen hastened to the camp.

CLASS II.—ADJECTIVES OF THE THIRD DECLENSION.

§ 59. *Adjectives having two endings in the Nominative.*

Adjectives of this class have -īs in the Nominative masculine and feminine, and -ē in the neuter, and are of the Third Declension.

PARADIGM.

Brēvis, short.

<i>Singular.</i>			<i>Plural.</i>	
	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
N., V.	brēvis,	brēvē,	brēvēs,	brēviā,
Gen.	brēvis,	brēvis,	brēviūm,	brēviūm,
Dat.	brēvī,	brēvī,	brēvībūs,	brēvībūs,
Acc.	brēvēm,	brēvē,	brēvēs,	brēviā,
Abl.	brēvī.	brēvī.	brēvībūs.	brēvībūs.

Remark 1.—Comparatives may be considered as belonging to this class.

Remark 2.—Adjectives which have -*š* in the Nominative neuter have -*ī* in the Ablative Singular, -*iŭm* in the Genitive Plural, and -*iă* in the Nominative, Accusative, and Vocative Plural neuter. Comparatives have -*ŭm* and -*ă*.

Remark 3.—The following have also -*ēr* in the Nominative Singular masculine; as, *ăcēr* or *ăcrīs*, *ăcrīs*, *ăcřē*.

<i>ăcēr</i> , sharp.	<i>cělēbēr</i> , much frequented.	<i>sălŭbēr</i> , wholesome.
<i>ălăcēr</i> , brisk.	<i>ěquēstēr</i> , equestrian.	<i>silvestēr</i> , wooded.
<i>campestēr</i> , of the plain, flat.	<i>pălŭstēr</i> , marshy.	<i>terrestēr</i> , of the earth.
<i>cělēr</i> , swift.	<i>pědestēr</i> , on foot.	<i>vŏlŭcēr</i> , winged.
	<i>pŭtēr</i> , rotten.	

Also, in certain phrases, names of Months in -*bēr* (no fem. Sing.).

Remark 4.—*Vŏlŭcēr* has -*ŭm* in the Genitive Plural; *cělēr* has -*ŭm* when used as a Noun expressing military rank.

EXERCISE XXVI.

§ 60. Vocabulary.

<i>fortīs</i> , - <i>ě</i> , brave.	<i>adventŭs</i> , - <i>ŭs</i> , arrival.
<i>ăgīlīs</i> , - <i>ě</i> , active.	<i>fătīgā-rě</i> , to weary.
<i>erūdělīs</i> , - <i>ě</i> , cruel.	<i>cīvītās</i> , <i>cīvītăt-īs</i> , state.
<i>grăvīs</i> , - <i>ě</i> , heavy, severe.	<i>lŏcŭs</i> , - <i>ī</i> (Pl. - <i>ī</i> and - <i>ă</i>), place.
<i>omnīs</i> , - <i>ě</i> , all, every.	<i>lěvīs</i> , - <i>ě</i> , light, slight.
<i>nŏbīlīs</i> , - <i>ě</i> , noble.	<i>pīgēr</i> , - <i>gră</i> , - <i>grŭm</i> , lazy.

Remark.—The Adjective is often used as a Noun, the Noun with which it agrees being omitted; as, *bŏnī*, the good; *bŏnă*, good things, property. Masculine Adjectives thus used express Persons; neuter Adjectives, Things.

Translate into English.

Impērătŏr fortīs centŭriŏnēs omnēs convŏcāvīt. Măgistēr bŏnŭs omnēs puērŏs mŏnuērăt. Servī ăgīlēs taurŭm cornībŭs hăbēbant. Őněră grăviă magnŏs agrīcŏlăe bŏvēs fătīgant. Măterfămīliās libērīs servīsquē omnībŭs cībŭm sălŭbrēm dăbīt. Puēr mănŭm cultrŏ sēcŭīt. Pědestrēs

Carthāgīniēsiūm cōpiaē ēquitēs fortēs fūgāvērant. Bellā longā multās cīvītātēs ferrō ignīquē vastāvērē. Princeps nōbīlis āpūd rēgēm cēnāvērāt. Deūs omniā creāvīt. Bōnī grāviā bellā formīdant. Lātrōnēs imprōbī multōs cīvēs trūcīdāvērunt. Vēlītēs āgīlēs multōs silvārūm trāmītēs explōrābunt. Cānīs fīdūs pēr tōtām noctēm vīgīlāt. Ēquitēs pālūstriā lōcā tīment.

Translate into Latin.

The cruel chief has slain all the captives with the sword. All the citizens dreaded the great cruelty of the wicked king. Lazy slaves love short days and light work. One of the swift horsemen is hastening to (ād) the camp of Caesar. The active sailors were fastening the yards to the masts with long ropes. The arrival of the brave consul thoroughly frightened all the chiefs of the Gauls. Lazy boys do not love their books. Caesar's army laid waste many states of Gaul. The farmer's lazy son loves the shade of the thick trees. The brave general fears no danger. Caesar put all the legions into winter quarters.

§ 61. *Adjectives of the Third Declension, having masculine, feminine, and neuter alike in the Nominative.*

1.—PARADIGMS.

Fēlix, happy.

Singular.

	Masc. and Fem.	Neut.
Nom.	fēlix,	fēlix,
Gen.	fēlicīs,	fēlicīs.
Dat.	fēlicī,	fēlicī,
Acc.	fēlicēm,	fēlix,
Voc.	fēlix,	fēlix,
Abl.	fēlicī (or -ē);	fēlicī (or -ē);

Plural.

	Masc. and Fem.	Neut.
Nom.	fēlicēs,	fēliciā,
Gen.	fēliciūm,	fēliciūm,
Dat.	fēlicībūs,	fēlicībūs,
Acc.	fēlicēs,	fēliciā,
Voc.	fēlicēs,	fēliciā,
Abl.	fēlicībūs,	fēlicībūs.

Prūdens, prudent.*Singular.*

	Masc. and Fem.	Neut.
Nom.	prūdens,	prūdens,
Gen.	prudentīs,	prudentīs,
Dat.	prudentī,	prudentī,
Acc.	prudentēm,	prūdens,
Voc.	prūdens,	prūdens,
Abl.	prudentē (or -ī);	prudentē (or -ī);

Plural.

	Masc. and Fem.	Neut.
Nom.	prudentēs,	prudentiā,
Gen.	prudentiūm,	prudentiūm,
Dat.	prudentībūs,	prudentībūs,
Acc.	prudentēs,	prudentiā,
Voc.	prudentēs,	prudentiā,
Abl.	prudentībūs.	prudentībūs.

2. Present Participles are declined like *prūdens*. When used as Participles, they have -ē rather than -ī in the Ablative Singular; but when used as Adjectives, they have -ī rather than -ē. Comparatives, also, have oftener -ē than -ī.

3. Adjectives of the third class have either -ē or -ī in the Ablative.

Exc. 1. The following have only -*ě* in the Ablative :

Caelebs, caelēs, compōs, dēsēs, hospēs, impōs, impūbēs, jūvēnīs, paupěr, princeps, pūběr *or* pūbēs, sēnex, sospēs, sūperstēs, and several compound Adjectives formed from *corpūs* and *pēs*.

Exc. 2. The following have only -*ī* in the Ablative :

Anceps, concors, discors, hēbēs, immēmōr, īners, ingens, īnops, mēmōr, praeceps, rēcens, rēpens, vīgīl, and most Adjectives in -*x*, especially those in -*plex*.

Remark 1.—*Inertě*, *rēcēntě*, and *praecepě* sometimes occur.

Remark 2.—*Praesens* and *lōcūplēs*, when applied to *Things*, have the Ablative in -*ī*; when used of *Persons*, they have -*ě*.

4. The neuter of the Nominative and Accusative Plural ends in -*iā*, and the Genitive Plural of all genders in -*iūm*; but *vētūs*, old, has -*ā* and *ūm*.

Exc. 1. Those Adjectives that have only -*ě* in the Ablative Singular have -*ūm* in the Genitive Plural.

Exc. 2. Compounds of *fāciō* and *cāpiō*, and of such Nouns as make -*ūm* in their Genitive Plural, with *compār*, *cēcūr*, *dīvēs*, *mēmōr*, *immēmōr*, *praepeš*, *supplex*, and *vīgīl*, make their Genitive Plural in -*ūm*.

Exc. 3. *Dis*, *lōcūplēs*, *sons*, and *insons* have either -*ūm* or -*iūm*; *pār* has usually *pāriūm* (-*ūm* according to the grammarians only); other Adjectives have sometimes -*ūm* instead of -*iūm* in the poets and later prose-writers.

EXERCISE XXVII.

§ 62. Vocabulary.

dīvēs, dīvīt-īs, *rich*.

fērāx, -āc-īs, *fertile*.

innōcens, -ent-īs, *innocent*.

paupěr, paupěr-īs, *poor*.

vetūs, vētēr-īs, *ancient*; Pl. vētērēs,

the ancients.

ingens, -ent-īs, *huge*.

fērōx, fērōc-īs, *warlike, fierce*.

ātrōx, ātrōc-īs, *terrible, cruel, savage*.

rēcens, -ent-īs, *recent*.

cīvilis, -ē, *civil*.

auge-ō, -ē-rē, aux-ī, auct-ūm, *to swell, increase*.

Translate into English.

Imbrēs rēcēntēs flūmīnā omniā auxērunt. Vīr bōnūs paupěrībūs cībūm dābīt. Pastōr prūdēns ōvēs agnōsquē ā

lūpīs dēfensābīt. Orgētōrix, princeps Helvētiōrūm, cōpiās auxērāt. Vētērēs Jōvī taurōs ingentēs mactābant. Agrīcōlae prūdētēs īn pēnūm mergītēs omnēs portant. Caesār fortēs centūriōnēs laudābāt. Māriūs, Rōmānōrūm impērātōr, fērācēs Nūmīdiae āgrōs ferrō ignīquē vastāvīt. Princeps crūdēlīs innōcentēm plēbēm trūcidāvīt. Bellā cīviliā nōbilitātēm ēt cīvēs dīvītēs perterruērānt. Princīpēs fērōcēs ātrōciā bellā āmant. Rēx fērōx nōbilitātēm ād bellūm magnūm ēt ātrōx concītāvīt.

Translate into Latin.

No prudent (man) will give his sheep to the wolves. The happy mother loves her children. The innocent do not fear the face and countenance of a judge. The consul will preserve the ancient laws of the commonwealth. The prudent shepherds had sheared their sheep. A terrible lion tore in pieces all the inhabitants of the village. The enemy's soldiers had laid waste the whole city with fire and sword. The rich dread civil wars. The recent rains have swelled the great river. The poor (man) does not fear the robber.

NUMERAL ADJECTIVES.

§ 63. 1. Adjectives *expressing number* are called *Numerals*, and are divided into three classes, viz.:

(a) *Cardinals*, which answer the question "*How many?*"; as, ūnūs, *one*; duō, *two*.

(b) *Ordinals*, which express order or rank; as, prīmūs, *first*; sēcundūs, *second*.

(c) *Distributives*, which answer the questions "*How many to each?*" "*How many apiece?*"; as, singlī, *one to each, one at a time, one apiece*; bīnī, *two apiece*.

2. To these may be added *Numeral Adverbs*, which answer the question "*How many times?*"; as, sēmēl, *once*; bīs, *twice*.

CARDINAL.	ORDINAL.	DISTRIBUTIVE.	ADVERBIAL.
<i>One, two, etc.</i>	<i>First, second, etc.</i>	<i>One by one, etc.</i>	<i>Once, twice, etc.</i>
1 Ūnūs,	Primūs,	Singūlī,	Sēmēl,
2 Duō,	Sēcundūs,	Binī,	Bīs,
3 Trēs,	Tertiūs,	Ternī,	Tēr,
4 Quattuōr,	Quartūs,	Quāternī,	Quātēr,
5 Quīnquē,	Quīntūs,	Quīnī,	Quīnquiēs (-ens),
6 Sex,	Sextūs,	Sēnī,	Sexiēs,
7 Septēm,	Septīmūs,	Septēnī,	Septiēs,
8 Octō,	Octāvūs,	Octōnī,	Octiēs,
9 Nōvē,	Nōnūs,	Nōvēnī,	Nōviēs,
10 Dēcēm,	Dēcīmūs,	Dēnī,	Dēciēs,
11 Ūndēcīm,	Ūndēcīmūs,	Ūndēnī,	Ūndēcīēs,
12 Duōdēcīm,	Duōdēcīmūs,	Duōdēnī,	Duōdēcīēs,
13 Trēdēcīm,	Tertiūs dēcīmūs,	Ternī dēnī,	Trēdēcīēs,
14 Quattuordēcīm,	Quartūs dēcīmūs,	Quāternī dēnī,	Quattuordēcīēs,
15 Quīndēcīm,	Quīntūs dēcīmūs,	Quīnī dēnī,	Quīndēcīēs,
16 Sēdēcīm,	Sextūs dēcīmūs,	Sēnī dēnī,	Sēdēcīēs,
17 Septendēcīm,	Septīmūs dēcīmūs,	Septēnī dēnī,	Septiēs dēcīēs,
18 Duōdēvigintī (Octōdēcīm),	Duōdēvicēsīmūs,	Duōdēvicēnī (Octōnī dēnī),	Duōdēvicīēs,
19 Ūndēvigintī (Nōvendēcīm),	Ūndēvicēsīmūs,	Ūndēvicēnī (Nōvēnī dēnī),	Ūndēvicīēs,
20 Vīgintī,	Vicēsīmūs,	Vicēnī,	Viciēs,
30 Trīgintā,	Tricēsīmūs,	Tricēnī,	Triciēs,
40 Quadrāgintā,	Quadrāgēsīmūs,	Quadrāgēnī,	Quadrāgiēs,
50 Quīnquāgintā,	Quīnquāgēsīmūs,	Quīnquāgēnī,	Quīnquāgiēs,
60 Sexāgintā,	Sexāgēsīmūs,	Sexāgēnī,	Sexāgiēs,
70 Septuāgintā,	Septuāgēsīmūs,	Septuāgēnī,	Septuāgiēs,
80 Octōgintā,	Octōgēsīmūs,	Octōgēnī,	Octōgiēs,
90 Nōnāgintā,	Nōnāgēsīmūs,	Nōnāgēnī,	Nōnāgiēs,
100 Centū,	Centēsīmūs,	Centēnī,	Centiēs,
200 Dūcentī,	Dūcentēsīmūs,	Dūcēnī,	Dūcentiēs,
300 Trēcentī,	Trēcentēsīmūs,	Trēcēnī,	Trēcentiēs,
400 Quadringentī,	Quadringentēsīmūs,	Quadringēnī,	Quadringentiēs,
500 Quīngentī,	Quīngentēsīmūs,	Quīngēnī,	Quīngentiēs,
600 Sēscentī (Sexcentī),	Sēscentēsīmūs,	Sēscēnī,	Sēscentiēs,
700 Septingentī,	Septingentēsīmūs,	Septingēnī,	Septingentiēs,
800 Octingentī,	Octingentēsīmūs,	Octingēnī,	Octingentiēs,
900 Nōngentī,	Nōngentēsīmūs,	Nōngēnī,	Nōngentiēs,
1000 Millē;	Millēsīmūs;	Millēnī (Sin- gūlā miliā);	Milliēs.

§ 64. *Cardinals.*

Remark 1.—The first three Cardinal numbers are declined. From four to a hundred, they are indeclinable; those denoting hundreds are declined like the Plural of *bōnūs*; as, *dūcentī*, -ae, -ā; -ōrūm, -ārūm, -ōrūm, etc.

Remark 2.—For the declension of *ūnūs*, see § 56. *Trēs* is declined like the Plural of *brēvis*; Nominative *trēs*, *triā*; Genitive *triūm*; Dative *tribūs*, etc. *Duō* is thus declined:

Plural.

	Masc.	Fem.	Neut.
Nom.	duō,	duae,	duō,
Gen.	duōrūm,	duārūm,	duōrūm,
Dat.	duōbūs,	duābūs,	duōbūs,
Acc.	duōs or duō,	duās,	duō,
Voc.	duō,	duae,	duō,
Abl.	duōbūs.	duābūs.	duōbūs.

Remark 3.—*Duōrūm* and *duārūm*, especially when compounded with another word, or when joined with *mīliūm*, are frequently contracted into *duūm*; as, *duūmvīr*, *duūm mīliūm*. *Ambō*, both, is declined like *duō*.

Remark 4.—*Ūnūs* has a Plural form—

(a) With Nouns which have no Singular; as, *ūnae nuptiae*, one marriage.

(b) With Nouns which denote several things considered as one whole; as, *ūnā vestimentā*, one suit of clothes.

(c) In the sense of *alone* or the *same*; as, *ūnī Ubī*, the Ubians alone; *ūnīs mōrībūs*, with the same manners.

Remark 5.—From thirteen to nineteen inclusive, instead of the compound forms (*trēdecim*, etc.), the simple Numerals are used, with or without *ēt*; as, *dēcēm ēt trēs*, or *dēcēm trēs*.

Remark 6.—From twenty to one hundred, the greater number precedes without *ēt*, or the smaller number with *ēt*; as, *vīgintī ūnūs*, or *ūnūs ēt vīgintī*. Above one hundred, the greater number is put first, with or without *ēt*; but *ēt* is not twice used in designating the same number; as, *dūcentī quadrāgintā quīnquē*, or *dūcentī ēt quadrāgintā quīnquē*, two hundred and forty-five.

Remark 7.—Subtractive forms are more commonly used for

eighteen, twenty-eight, etc., and for nineteen, twenty-nine, etc. as, *duōdēvīgintī*, *duōdētrīgintā*, *duōdēquadrāgintā*, etc.; *ūndēvīgintī*, *ūndētrīgintā*, etc. *Duō* is not declined in these combinations.

Remark 8.—Thousands are usually expressed by the smaller numbers with *mīliā*; as, *dēcēm mīliā*, ten thousand; sometimes by the Distributives with *mīliā*; as, *dēnā mīliā*; and in the poets by the Adverbial Numeral with *millē*; as, *dēciēs millē*, ten times a thousand, ten thousand.

Remark 9.—*Millē* is either an Adjective or a Noun. As an Adjective, it is indeclinable and Plural, and limits the name of the things numbered; as, *millē hōmīnēs*, a thousand men; (in poetry) *cūm bīs millē hōmīnībūs*, with two thousand (*twice a thousand*) men; (in prose, we would have, *cūm duōbūs mīlibūs hōmīnūm*). As a Noun, it is indeclinable in the Singular, and occurs only in Nominative and Accusative; and in the Plural has *mīliā*, *mīliūm*, *mīlibūs*, and is limited by the name of the things numbered in the Partitive Genitive; as, *millē hōmīnūm*, a thousand (of) men; *triā mīliā hōmīnūm*, three thousand men (*three thousand of men*). But if a *declined* Numeral comes between, the Genitive is *very rarely* used; as, *triā mīliā ēt trēcentōs ēquītēs circūm sē hābēbāt*, he had three thousand three hundred horsemen around him.

Remark 10.—The poets sometimes use the Numeral Adverb to express also smaller numbers; as, *bīs dēcēm* for *vīgintī*.

Remark 11.—Millions are expressed by combinations of *centēnā mīliā* (a hundred thousand); as, *dēciēs centēnā mīliā*, one million; *centiēs centēnā mīliā*, ten millions.

§ 65. *Ordinals, Distributives, and Adverbs.*

1. *Priōr* is used instead of *prīmūs* when only two things are spoken of. *Altēr* is often used for *sēcundūs*.

2. Between twelfth and twentieth, the smaller number is usually put first; but the greater sometimes precedes, with or without *ēt*; as, *dēcīmūs ēt tertiūs*, or *dēcīmūs tertiūs*.

3. In the other intermediate numbers, twenty-first, twenty-second, etc., the larger precedes without *ēt*, or the smaller with *ēt*; as, *quadrāgēsīmūs prīmūs*, or *prīmūs ēt quadrāgēsīmūs*; but

instead of *prīmūs* and *secundūs*, *ūnūs* and *altēr* (or *duō*) are often used, *duō* being undeclined; as, *ūnūs ēt vīcēsīmūs*, one-and-twentieth; *altērō* (or *duō*) *ēt vīcēsīmō annō*, in the twenty-second year.

4. For *eighths* and *ninths* in the intermediate Numerals, the *subtractive forms* are generally used; as, *duōdēvīcēsīmūs*, *ūndētrīcēsīmūs*. So, also, in the Distributives, and sometimes in the Adverbs; as,

duōdēvīcēnī, ūndēvīcēnī;
duōdētrīciēs, ūndēquadrāgiēs.

5. The poets sometimes use the Distributives for Cardinals; as, *bīnā spīcūlā*, two darts. They are used in the same way in prose with Nouns which have no Singular; as, *bīnae litterae*, two *epistles*; but *duae litterae* would mean *two letters* (of the alphabet).

6. Some of the Distributives have a Singular form with a multiplicative meaning, chiefly in poetry; as, *bīnūs*, twofold.

7. In the Numeral Adverbs the intermediate numbers are expressed—

(a) Either by putting the smaller first with *ēt*; as, *sēmēl ēt vīciēs*,

(b) Or by putting the larger number first, with or without *ēt*; as, *vīciēs sēmēl*, or *vīciēs ēt sēmēl*.

EXERCISE XXVIII.

§ 66. 1. *Rule of Syntax*.—*The Point of Time* at which anything occurs is expressed by the Ablative; as, *tertiā hōrā*, at the third hour (*Ablative of Time*).

2. *Rule of Syntax*.—*Duration of Time*, and *Extent of Space*, are expressed by the Accusative, sometimes by the Ablative; as, *trēs hōrās mansīt*, he remained three hours; *fossā dūos pēdēs lātā*, a ditch two feet wide.

3. *Rule of Position*.—Designations of Time and Place usually stand near the beginning of the sentence. See § 29, 3.

*Vocabulary.*fossā, -ae, *ditch.*hōrā, -ae, *hour.*mensīs, -īs (Ź 33, Exc. 3), *month.*diēs, -ēī, *day.*annūs, -ī, *year.*ūnā ex partē, *on one side.*contīne-ō, -ē-rē, contīnu-ī, content-ūm, *to keep, hold in, restrain.*sustīne-ō, -ē-rē, sustīnu-ī, sustent-ūm, *to sustain, to bear.*hiems, hiēm-īs, *winter.*passūs, -ūs, *pace.*tempūs, -ōr-īs, *time.*nōstēr, -trā, trūm, *our.*aestās, aestāt-īs, *summer.**Translate into English.*

Servī fidī hōrās multās vīgīlāvērant. Nullūs agrīcōlā prūdēns ōvēs hiēmē tondēbīt. Caesār, Rōmānōrūm impēr-ātōr, trēs lēgiōnēs īn hībernīs* collōcāvīt. Cōnsul multōs annōs īn urbē hābītāvērāt. Mons altūs ūnā ex partē Hel-vētiōs contīnuīt. Ēquītēs nōstrī hostiūm impētūm duās hōrās sustīnuērunt. Pastōr prūdēns aestātē ōvēs omnēs tōtōndīt. Lēgātūs fortīs dēcēm diēs Caesārīs adventūm exspectābāt. Impērātōr tertiō diē castrā mōvīt. Princeps ātrōx multōs mensēs cīvītātēm perterrēbāt. Cōnsul fortīs nullō annī tempōrē adventūm hostiūm tīmēbāt. Rēx lā-trōnēs omnēs brēvī tempōrē trūcīdāvīt. Crassūs triā mīliā passuūm ēquītāvīt. Cōnsul millē passūs castrā mōvīt.

Translate into Latin.

The great rains had kept our soldiers in the camp many months. In one summer Caesar laid waste many states of Gaul with fire and sword. For many years (*Acc.*) the Romans routed all their enemies by sea and land. Caesar moved his camp ten thousand paces from the city. The soldiers of the tenth legion had carried heavy burdens for many hours (*Acc.*). Our skirmishers sustained the attack of the Germans three hours. Lake Lemannus held-in the

* *Īn hībernīs* refers to the *resting* of troops in winter quarters; *īn hībernā*, to the *motion* of going thither.

Helvetians on one side. The farmer had a ditch three feet wide in his field. The farmer will have in his fields five ditches, each-three (*ternōs*) feet wide. The master gave (to) the boys four books apiece. A ditch twelve feet wide and six feet deep had hindered the attack of the enemy many days.

EXERCISE XXIX.

§ 67. 1. PARTIAL PARADIGM OF ESSĚ, *to be*.—INDICATIVE MOOD.(Stems *ěs-* and *fŭ-*.)

Present Tense.

Pers. *Singular.**Plural.*1. *sŭ-m,* I am,**sŭ-mŭs, we are,*2. *ěs, thou art,**es-tis, ye are,*3. *es-t, he is,**su-nt, they are.*

Imperfect.

1. *ěr-ă-m, I was,**ěr-ā-mŭs, we were,*2. *ěr-ā-s, thou wast,**ěr-ā-tis, ye were,*3. *ěr-ă-t, he was,**ěr-a-nt, they were.*Future, *shall* or *will*.1. *ěr-ō, I shall be,**ěr-ī-mŭs, we shall be,*2. *ěr-ī-s, thou wilt be,**ěr-ī-tis, ye will be,*3. *ěr-ī-t, he will be,**ěr-u-nt, they will be.*Present-Perfect, *have been* (Aorist-Perfect, *was*).1. *fŭ-ī, I have been, or was,**fŭ-ī-mŭs, we have been, or were,*2. *fŭ-i-stī, thou hast been, or wast,**fŭ-i-stis, ye have been, or were,*3. *fŭ-ī-t, he has been, or was,**fŭ-ē-runt, or } they have been,
fŭ-ē-rě, } or were.*

* *Sŭm* (including its compounds) and *inquām* are the only two Verbs that preserve the original ending *-m* in the first person of the Present Indicative.

Past-Perfect.

Pers.	Singular.	Plural.
1.	fŭ-ēră-m, <i>I had been,</i>	fŭ-ēră-mŭs, <i>we had been,</i>
2.	fŭ-ēră-s, <i>thou hadst been,</i>	fŭ-ēră-tis, <i>ye had been,</i>
3.	fŭ-ēră-t, <i>he had been,</i>	fŭ-ēra-nt, <i>they had been.</i>

Future-Perfect, *shall or will have.*

1.	fŭ-ēr-ō, <i>I shall have been,</i>	fŭ-ērī-mŭs, <i>we shall have been,</i>
2.	fŭ-ērī-s, <i>thou wilt have been,</i>	fŭ-ērī-tis, <i>ye will have been,</i>
3.	fŭ-ērī-t, <i>he will have been,</i>	fŭ-ērī-nt, <i>they will have been.</i>

2. A Noun or an Adjective may limit the Predicate as well as the Subject: thus, we may say, *Cicērō ōrătōr*, *Cicero the orator*, and *Cicērō ōrătōr fuīt*, *Cicero was an orator*; *ăġer fērăx*, *a fertile field*, and *ăġer fērăx est*, *the field is fertile*.

PREDICATE NOMINATIVE.

3. *Rule of Syntax.*—A Noun in the Predicate denoting the same person or thing as the Subject, agrees with it in case, and is called the *Predicate Nominative*; as, *Cicērō ōrătōr fuīt*, *Cicero was an orator*.

Remark 1.—If the Subject consists of more than one person or thing, the *Predicate Nominative* is Plural.

Remark 2.—Adjectives in the predicate agree with the Subject. See § 57, 2.

EXERCISE XXX.

Vocabulary.

intĕġer, -gră, -grŭm, <i>untouched, unhurt, fresh.</i>	vītă, -ae, <i>life.</i>
hŭmănŭs, -ă, -ŭm, <i>human.</i>	vĕlŏx, vĕlŏc-ĭs, <i>swift.</i>
incertŭs, -ă, -ŭm, <i>uncertain.</i>	caecŭs, -ă, -ŭm, <i>blind.</i>
vĕrŭs, -ă, -ŭm, <i>true.</i>	mendăciŭm, -ī, <i>lie.</i>
turpĭs, -ĕ, <i>base.</i>	cornĭġer, -ă, -ŭm, <i>horned.</i> (See § 55, Rem. 3.)

ingens, -ent-is, *huge*.

dūplex, dūplīc-is, *double*.

trīplex, trīplīc-is, *triple*.

vulnūs, vulnēr-is, *wound*.

praeclārūs, -ā, -ūm, *distinguished*.

āciēs, -ēī, *line of battle*.

rēnuntiātiō, -ōn-is, *report*.

Translate into English.

Nōn omniā ānimāliā cornīgērā sunt. Āquīlārūm ālae magnae sunt. Nōn omnēs hōmīnēs sāpientēs sunt. Rēs hūmānae incertae sunt. Vitā hōmīnūm incertā est. Ūnūs ēquōrūm caecūs fuit. Caesārīs milītēs vėlōcēs fortēsque fuērunt. Caesar fuit impērātōr magnūs. Māriūs dux fuit Rōmānōrūm. Rēgis filiūs rēx ērit. Rēnuntiātiō lēgātōrūm vērā fuit. Āpēr ingens in silvā hābitāt. Impērātōr in proeliō intēgēr fuit. Vulnērā milītūm sunt grāviā. Cōnsul annōs multōs caecūs fuērāt. Caesārīs āciēs trīplex fuit. Omnēs dēcīmae lēgiōnīs milītēs intēgrīs vīribūs (§ 45) proeliūm rēdintēgrāvērant. Mendāciā turpiā sunt. Cīcērō fuit ōrātōr praeclārūs. Imprōbōrūm (§ 60, *Rem.*) vitā ōnūs est grāvē. Gallōrūm āciēs est dūplex.

Translate into Latin.

The farmer's oxen are large. Many bulls are horned. All generals are not wise. The inhabitants of the villages dread the huge lion. Cicero was a wise consul and a great man. The wounds of the brave soldiers were severe. Many of the swift horsemen were unhurt. Davus, Caesar's slave, has been blind many years. Our soldiers in a triple line renew the battle. All human things are uncertain. The shade of the dense forest will frighten the king's swift messenger.

COMPARISON OF ADJECTIVES.

§ 68. 1. The change which Adjectives undergo to express different degrees of quality is termed Comparison.

2. Grammarians generally give three degrees of Comparison,—the *Positive*, the *Comparative*, and the *Superlative*.

3. The simple form of the Adjective is usually called the *Positive*; as, *altūs*, *high*.

4. The *Comparative* expresses a higher or lower degree of the quality in one of *two* things, or sets of things, than in the other; as, *mons arbōrē altiōr est*, *a mountain is higher than a tree*.

5. The *Superlative* expresses a higher or lower degree of the quality in one of *several* things, or sets of things, than in any of the others; as, *triūm montiūm altissimūs*, *the highest of the three mountains*.

Remark 1.—The Comparative does not express a higher degree of quality than the Positive, but represents one thing as having more of a given quality than another. Thus, in the example *mons est arbōrē altiōr*, we mean, not that the mountain is higher than a *high* mountain, but higher than a tree; *i. e.*, there is *more height* in a mountain than in a tree.

Remark 2.—When two qualities of the same thing are compared, both Adjectives may be put in the Comparative, or both in the Positive connected by *māgīs—quām*; as, *Āristidēs justiōr quām sāpientiōr fuit*, *Aristides was more just than wise*. *Ōrātōrēs disertī māgīs sunt quām ēlōquentēs*, *the orators are more fluent than eloquent*; so of the Adverb; as, *bellā fortiūs quām fēliciūs gessērunt*, *they waged wars with more courage than good fortune*.

Remark 3.—The Comparative may often be translated by *too* or *rather* with the Positive, especially when one of the things compared is omitted; as, *rēx clēmētiōr est*, *the king is too merciful*.

Remark 4.—The Superlative often expresses a *very high degree* of a quality; as, *mons altissimūs*, *a very high mountain* ("The Superlative of Eminence").

FORMATION OF COMPARATIVE AND SUPERLATIVE.

§ 69. 1. The Comparative is formed by adding *-iõr* for the masc. and fem., and *-iūs* for the neuter; and the Superlative by adding *-issimūs*, *-ǎ*, *-ǔm*, to the stem of the Adjective; as, *alt-ūs*, high, *alt-iõr*, higher, *alt-issimūs*, highest.

Remark.—These endings are added directly to Consonant stems; in Vowel stems the final Vowel (characteristic) is dropped before the endings. Thus, in *altūs*, *altǎ*, *altūm* (stem *altõ-*, *altǎ-*, *altõ-*), the characteristic *-õ*, *-ǎ*, *-õ* is dropped before adding the endings *-iõr*, *-iūs*, and *-issimūs*, etc.

2. Superlatives are of the First and Second Declensions. Comparatives are of the Third Declension, and are thus declined:

Singular.

	Masc. and Fem.	Neuter.
Nom.	dūriõr,	dūriūs,
Gen.	dūriõrīs,	dūriõrīs,
Dat.	dūriõrī,	dūriõrī,
Acc.	dūriõrēm,	dūriūs,
Voc.	dūriõr,	dūriūs,
Abl.	dūriõrě (or <i>-iõrī</i>);	dūriõrě (or <i>-iõrī</i>);

Plural.

	Masc. and Fem.	Neuter.
Nom.	dūriõrēs,	dūriõrǎ,
Gen.	dūriõrūm,	dūriõrūm,
Dat.	dūriõrībūs,	dūriõrībūs,
Acc.	dūriõrēs,	dūriõrǎ,
Voc.	dūriõrēs,	dūriõrǎ,
Abl.	dūriõrībūs;	dūriõrībūs.

EXERCISE XXXI.

§ 70. 1. That with which anything is compared (the *complement* of the Comparative) is connected by the

Conjunction *quām*, than, in the same case, or in the Nominative, Subject of *est*, *fuīt*, etc., understood; as, *fortiōrēm vīdī nēmīnēm quām Māriūm*, *I have seen no braver man than Marius*; or, *fortiōrēm vīdī nēmīnēm quām Māriūs (est)*, *I have seen no braver man than Marius is*.

2. *Quām* is sometimes omitted; then—

Rule of Syntax.—The Ablative is used with the Comparative degree when *quām* is omitted, to express that with which something is compared; as, *mons est arbōrē altiōr*, *a mountain is higher than a tree*. (See § 163, *Remarks*.)

Vocabulary.

sanctūs, -ā, -ūm, *sacred*; (of a man, *pure*).

dūrūs, -ā, -ūm, *hard*.

nēmō (*Dat.* *nēmīnī*, *Acc.* *nēmīnēm*),* *no man*.

fīdēs, -eī, *faith, promise*.

nīhīl (indeclinable), *nothing*.

rēgiō, -ōnīs, *region*.

gens, *gent-īs*, *race, nation*.

Translate into English.

Prudentiōrēm vīdī nēmīnēm quām Māriūm, Rōmānōrūm dūcēm. Lūpī sunt cānībūs fērōciōrēs. Nullā rēgiō est Galliā fērāciōr. Nīhīl est jūre jūrandō (§ 45) sanctiūs. Ēquūs est bōvē vėlōciōr. Germānī fuērunt Gallīs fērōciōrēs. Nullūm bellūm est bellō cīvīlī ātrōciūs. Nēmō Rōmānōrūm sanctiōr fuīt quām Cātō. Cōnsul gentēm fērōciōrēm nullām vīdēbīt quām Helvētiōs. Caesār īn exercitū fortiōrēm hābēt nēmīnēm quām Lūciūs. Aurūm grāviūs est quām argentūm. Ferrūm est aurō dūriūs. Nīhīl incertiūs est quām vītā hūmānā. Agrīcōlā cānēm quām lūpūm fērōciōrēm hābuīt. Ēquītēs quām pēdītēs sunt vėlōciōrēs.

* *For the Gen. and Abl.*, *nulliūs hōmīnīs and nullō hōmīnē must be used.*

Translate into Latin.

The general is braver than the soldiers. The consul's son will be more prudent than his father. No nation was braver than the Helvetians. The king's messengers are swifter than horses. Lions are fiercer than dogs. Nothing is more sacred than the oath of a good man. A good man's promise is more sacred than a wicked man's oath. The Belgians were a braver race than the Gauls. No general was more prudent than Caesar. The king's garden is more fertile than the farmer's field. Iron is harder than silver. Silver is not heavier than gold. The general is not more prudent than the centurion.

EXERCISE XXXII.

§ 71. The *Partitive Genitive* is used with Comparatives and Superlatives; as, *fortiōr duōrū frātrū*, the braver of the two brothers; *fortissimū mīlitū*, the bravest of the soldiers.

Vocabulary.

Jūrā, -ae (masc.), *Jura* (a mountain).

Ītaliā, -ae, *Italy*.

Rōmā, -ae, *Rome*.

īrā, -ae, *anger, wrath*.

nōstēr, -trā, -trū, *our*.

Translate into English.

Jūrā, mons altissimū (§ 68, *Rem.* 4). Helvētiōs ūnā ex partē continēt. Impērātōr fortissimōs mīlitū laudāvīt. Jūdex iniquū quā lātrō est turpiōr. Vēlitū vėlōcissimī omnēs silvārū trāmītēs explōrāvērānt. Prudentiōr duōrū impērātōrū cōpiās hostiū fūgābīt. Fortissimī centūriōnū magnitūdīnēm pēricūlī tīmēbant. Orgētōrix fuit Helvētiōrū nobilissimū. Nōstrōrū (§ 60, *Rem.*) impētū fortissimōs hostiū perterruērāt. Jūgurthā, hōmō imprōbissimū, frātrēs trūcīdāvīt. Vulnērā mīlitū fuērunt grāvissimā.

Translate into Latin.

The bravest of the enemy did not sustain the attack of our horsemen. The Rhine, a very broad river, keeps in the Helvetians on one side. The wicked king had slain the noblest of the hostages. The consul will lay waste the most fertile states of Gaul. On the third day the general moved his camp into the most fertile part of the province. The most wicked of men fear the wrath of God. The greatness of the danger frightened the bravest of our soldiers. The general is wiser than the king's ambassadors. One of the enemy wounded Lucius, a very brave man, with a stone. Davus is the most faithful of all the slaves. Rome is the noblest city of Italy.

IRREGULAR COMPARISON.

§ 72. 1. Adjectives in *-ēr* form the Superlative by adding *-rīmūs*; as, *pulchēr*, beautiful, *pulchriōr*, *pulcher-rīmūs*.

2. Six Adjectives in *-īlis* form their Superlative by adding *-līmūs* to the stem after dropping the characteristic *-ī*; e. g., *fācilīs* (stem *fācilī-*, *-ī* dropped), *fācil-iōr*, *fācil-līmūs*.

Fācil-īs,	fācil-iōr,	fācil-līmūs,	<i>easy.</i>
Diffīcil-īs,	diffīcil-iōr,	diffīcil-līmūs,	<i>difficult.</i>
Grācil-īs,	grācil-iōr,	grācil-līmūs,	<i>slender.</i>
Hūmil-īs,	hūmil-iōr,	hūmil-līmūs,	<i>low.</i>
Sīmīl-īs,	sīmīl-iōr,	sīmīl-līmūs,	<i>like.</i>
Dissīmīl-īs,	dissīmīl-iōr,	dissīmīl-līmūs,	<i>unlike.</i>

Imbēcillūs or *imbēcillīs*, weak, has two forms, *imbēcillissīmūs* and (rarely) *imbēcillīmūs*.

Vētūs, old, has the Comparative *vētustiōr* (archaic form, *vētēriōr*), Superlative *vētērrīmūs*. *Mātūrūs*, ripe, has Superlative usually *mātūrissīmūs*, less frequently *mātūrīmūs*.

3. Compound Adjectives ending in *-dīcūs*, *-fīcūs*, and *-vōlūs*, together with *ēgēnūs* and *prōvīdūs*, form the Comparative and Superlative by adding *-entiōr* and *-entissimūs* to the stem (*characteristic* dropped); as, *bēnēvōlūs*, benevolent, *bēnēvōlentiōr*, *bēnēvōlentissimūs*.

4. The following have regular Comparatives, but irregular Superlatives:

Dextēr,	dextēriōr,	dextīmūs,	<i>right</i> (as opposed to <i>left</i>).
Extērūs,	extēriōr,	extrēmūs or extīmūs,	<i>outward</i> .
Postērūs,	postēriōr,	postrēmūs or postīmūs,	<i>coming after, next</i> .
Infērūs,	infēriōr,	infīmūs or īmūs,	<i>below</i> .
Sūpērūs,	sūpēriōr,	suprēmūs or summūs,	<i>above</i> .

Remark.—Of the Positive forms of these Adjectives, *extēr* is rare in the Singular; *infērūm* and *sūpērūm* occur in neuter Sing., generally with *mārē* (e. g., *mārē infērūm*, the Lower, i. e., the Tuscan Sea, opp. to *mārē sūpērūm*, the Upper, i. e., Adriatic Sea); *postērūs* occurs in the Singular chiefly in expressions of time (e. g., *postērō diē*, on the next day); but *extēr*, *postērūs*, *infērūs*, and *sūpērūs* are common in the Plural, especially as Nouns; *extērī*, foreigners; *postērī*, posterity; *sūpērī*, the gods above; and *infērī*, the dead, or those below.

5. The following form the Comparative and Superlative on a different stem from that of the Positive:

Bōnūs,	mēliōr,	optīmūs,	<i>good,</i>	<i>better,</i>	<i>best.</i>
Mālūs,	pējōr,	pessīmūs,	<i>bad,</i>	<i>worse,</i>	<i>worst.</i>
Magnūs,	mājōr,	maxīmūs,	<i>great,</i>	<i>greater,</i>	<i>greatest.</i>
Parvūs,	mīnōr,	minīmūs,	<i>little,</i>	<i>less,</i>	<i>least.</i>
Multūs,	—	plūrīmūs,	<i>much,</i>	<i>more,</i>	<i>most.</i>
Multā,	—	plūrīmā,			
Multūm,	plūs,	plūrīmūm,			

6. *Nēquām* (indecl.), worthless, has *nēquiōr*, *nēquis-simūs*; and *frūgī*, frugal, has *frūgālīōr*, *frūgālissimūs*.

7. *Plūs*, more, is thus declined:

	<i>Singular.</i>	<i>Plural.</i>	
	Neut.	Masc. and Fem.	Neut.
Nom.	plūs,	plūrēs,	plūră,
Gen.	plūrīs,	plūriūm,	plūriūm,
Dat.	————	plūrībūs,	plūrībūs,
Acc.	plūs,	plūrēs,	plūră,
Voc.	————	————	————
Abl.	————	plūrībūs ;	plūrībūs.

Complūrēs, a great many, is found only in the Plural, and is declined like *plūrēs*, except in the neuter Nominative and Accusative, where we sometimes find *complūriă*, but generally *complūră*.

EXERCISE XXXIII.

§ 73. The *Partitive Genitive* is frequently used with neuter Adjectives, such as *multūm*, *plūs*, *mīnimūm*, *plūrimūm*, etc.; as, *multūm aurī*, much gold.

Translate into English.

Prīncipēs Gallōrūm Caesārīs exercitūi plūrimūm frūmentī praeberunt. Cīvēs in dōmībūs multūm aurī hābent. Mīnimūm virtūtīs est in jūdīcē inīquō. Agrīcōlae plūs frūmentī hābent quā aurī. Itēr pēr Alpēs difficillīmūm est. Māgister optimōs puērōrūm laudābīt. Caesār maximūs fuit impērātōrūm Rōmānōrūm. Multūm cībī cōmēdōnēm dēlectāt. Rēgīnae filiā est pulcherrimā. Agrīcōlae bōvēs pīgerrīmī sunt. Pastōr mīnimōs agnōrūm nōn tōtōndīt.

Translate into Latin.

The great whirlwinds will dash in pieces very many of the ships. The poet's daughter is the most beautiful of all the girls. The greatest city in Italy is Rome. The soldiers will bring much corn into the city. The commander will

remain in the camp the whole winter. The consul's soldiers demanded gold from the citizens. The citizens gave (to) the consul's soldiers more (of) wounds than (of) gold. The general called together the greatest of the chiefs. Caesar was a greater general than Crassus.

DEFECTIVE COMPARISON.

§ 74. 1. The following Adjectives want the Positive :

Cītēriōr (citrā), cītīmūs , <i>nearer.</i>	Pōtiōr , pōtissīmūs , <i>better.</i>
Dētēriōr (dē), dētērrīmūs , <i>worse.</i>	Priōr (prae), prīmūs , <i>former.</i>
Intēriōr (intrā), intīmūs , <i>inner.</i>	Prōpiōr (prōpē), proxīmūs , <i>nearer.</i>
Ōciōr , ōcissīmūs , <i>swifter.</i>	Ultēriōr (ultrā), ultīmūs , <i>further.</i>

NOTE.—As will be seen from the words in parenthesis, the Positive stem is generally to be found in a corresponding Preposition or Adverb. The Positive of *ōciōr* is wanting; that of *pōtiōr* is *pōtis*, able, rarely declined, and used only in poetry, chiefly in the expression *pōtis* or *pōtē est* (whence *possūm*).

2. The following have no terminational Comparative, but prefix *māgīs*, more :

Bellūs , bellissīmūs , <i>pretty.</i>	Mēritūs , mēritissīmūs (very rare), <i>deserving.</i>
Cōsultūs , cōsultissīmūs , <i>skilful.</i>	Nōvūs , nōvissīmūs , <i>new.</i>
Falsūs , falsissīmūs , <i>false.</i>	Pār , pārissīmūs (very rare), <i>equal.</i>
Fidūs , fīdissīmūs , <i>faithful.</i>	Persuāsūs , persuāsissīmūm (neuter), <i>persuaded.</i>
Inclūtūs , inclūtissīmūs , <i>renowned.</i>	Pīūs , pīissīmūs , <i>pious.</i>
Invictūs , invictissīmūs , <i>invincible.</i>	Sācēr , sācerrīmūs , <i>sacred.</i>
Invītūs , invītissīmūs , <i>unwilling.</i>	Vāfēr , vāferrīmūs , <i>crafty.</i>

3. The following have no terminational Superlative, but for the most part prefix *maxīmē*, most :

Ādūlescens , ādūlescentiōr , <i>young.</i>	Arcānūs , arcāniōr , <i>secret.</i>
Āgrestīs , āgrestiōr , <i>rustic.</i>	Ātēr , ātriōr , <i>black.</i>
Ālācēr , ālācriōr , <i>active.</i>	Caecūs , caeciōr , <i>blind.</i>
	Dēsēs , dēsīdiōr , <i>inactive.</i>

Diūturnūs, diūturniōr, <i>lasting.</i>	Sālūtārīs, sālūtāriōr, <i>salutary.</i>
Exilīs, exiliōr, <i>meagre.</i>	Sātīs, sātīōr, <i>sufficient; sātīūs, preferable.</i>
Infinītūs, infīnītiōr, <i>unlimited.</i>	Sātūr, sātūriōr, <i>full.</i>
Ingens, ingentiōr, <i>great.</i>	Segnīs, segniōr, <i>slow, lingering.</i>
Jējūnūs, jējūniōr, <i>hungry.</i>	Sēnex, sēniōr, <i>old.</i>
Jūvēnīs, jūniōr, <i>young.</i>	Sērūs, sēriōr, <i>late.</i>
Licens, licentiōr, <i>unrestrained.</i>	Silvestrīs, silvestriōr, <i>woody.</i>
Longinquūs, longinquiōr, <i>distant.</i>	Sīnistēr, sīnistēriōr, <i>left.</i>
Oblīquūs, obliquiōr, <i>oblique.</i>	Sūpīnūs, sūpīniōr, <i>lying on the back.</i>
Ōpīmūs, ōpīmiōr, <i>rich.</i>	Surdūs, surdiōr, <i>deaf.</i>
Prōclivīs, prōcliviōr, <i>sloping.</i>	Tērēs, tērētiōr, <i>round.</i>
Prōnūs, prōniōr, <i>bending down.</i>	Tempestīvūs, tempestīviōr, <i>seasonable.</i>
Prōpinquūs, prōpinquiōr, <i>near.</i>	Vicīnūs, vicīniōr, <i>neighboring.</i>
Prōtervūs, prōterviōr, <i>violent.</i>	

and many Verbals in *-līs*.

Remark 1.—The Superlative of *jūvēnīs* and *ādūlescens* is supplied by *mīnimūs nātū*, youngest; and that of *sēnex* by *maxīmūs nātū*, oldest. The Comparatives, *mīnōr nātū* and *mājōr nātū*, occur rarely.

4. Adjectives in *-ūs*, preceded by a Vowel, except those in *-quūs*, form the Comparative and Superlative by prefixing *māgīs*, more, and *maxīmē*, most; as, *īdōneūs, māgīs īdōneūs, maxīmē īdōneūs*, fit, more fit, most fit. This is especially the case with Derivatives in *-bundūs, -icūs, -īnūs, -īvūs, -ōrūs, -tīmūs, -ūlūs, -ālīs* or *-āris*, and (from Substantives) in *-ātūs* and *-ītūs*.

THIRD AND FOURTH CONJUGATIONS OF VERBS.

§ 75. 1. Verbs whose stem ends in a Consonant, insert *ē* (short) before *-rē* of the Present Infinitive, and belong to the Third Conjugation; as, *rēg-ē-rē*, to rule.

NOTE.—In all tenses formed on the Present-stem in this Conjugation, we find a connecting Vowel inserted after the final Consonant of the stem; as, *rēg-ī-t*, he rules.

2. Verbs that have the stem-vowel *ī* (long) before *-rě* of the Present Infinitive, belong to the Fourth Conjugation; as, *audī-rě*, to hear.

3. INDICATIVE TENSE-ENDINGS.

The *Tense-endings* are the same for both Conjugations, save that in the Present Indicative of the Third Conjugation the connecting-vowel *ī* (which is absorbed by the final Vowel of the stem in the Fourth Conjugation) appears in full.

This connecting Vowel *ī* in the Present tense is here, for convenience, put in parenthesis in presenting the Tense-ending, but elsewhere it is always written out in full.

ON THE PRESENT-STEM.

	Present.	Imperfect.	Future.
<i>Sing.</i> 1st Person,	- <i>ǫ̃</i> ,	- <i>ē-bǣ-m</i> ,	- <i>ǣ-m</i> ,
2d “	-(<i>ī</i>) <i>s</i> ,	- <i>ē-bā-s</i> ,	- <i>ē-s</i> ,
3d “	-(<i>ī</i>) <i>t</i> ,	- <i>ē-bǣ-t</i> ,	- <i>ē-t</i> ,
<i>Plur.</i> 1st Person,	-(<i>ī</i>) <i>mūs</i> ,	- <i>ē-bā-mūs</i> ,	- <i>ē-mūs</i> ,
2d “	-(<i>ī</i>) <i>tīs</i> ,	- <i>ē-bā-tīs</i> ,	- <i>ē-tīs</i> ,
3d “	- <i>u-nt</i> .	- <i>ē-ba-nt</i> .	- <i>e-nt</i> .

4. By adding these endings to the stems *rěg-*, *rule*, and *audī-*, *hear* (stem-vowel *ī*- shortened before another Vowel, and before *-t* in the third person *Sing.* of the Present), we have—

PARTIAL PARADIGM.—INDICATIVE MOOD, THIRD CONJUGATION.

Present.	Imperfect.	Future.
<i>I rule.</i>	<i>I was ruling.</i>	<i>I shall or will rule.</i>
	<i>Singular.</i>	
<i>rěg-ǫ̃</i> ,	<i>rěg-ē-bǣ-m</i> ,	<i>rěg-ǣ-m</i> ,
<i>rěg-ī-s</i> ,	<i>rěg-ē-bā-s</i> ,	<i>rěg-ē-s</i> ,
<i>rěg-ī-t</i> ,	<i>rěg-ē-bǣ-t</i> ,	<i>rěg-ē-t</i> ,

Present.	Imperfect.	Future.
<i>I rule.</i>	<i>I was ruling.</i>	<i>I shall or will rule.</i>
<i>Plural.</i>		
rĕg-ĭ-mŭs,	rĕg-ē-bā-mŭs,	rĕg-ē-mŭs,
rĕg-ĭ-tĭs,	rĕg-ē-bā-tĭs,	rĕg-ē-tĭs,
rĕg-u-nt.	rĕg-ē-ba-nt.	rĕg-e-nt.

INDICATIVE MOOD, FOURTH CONJUGATION.

Present.	Imperfect.	Future.
<i>I hear.</i>	<i>I was hearing.</i>	<i>I shall or will hear.</i>
<i>Singular.</i>		
audi-ŏ,	audi-ē-bā-m,	audi-ā-m,
audī-s,	audi-ē-bā-s,	audi-ē-s,
audī-t,	audi-ē-bā-t,	audi-ē-t,
<i>Plural.</i>		
audī-mŭs,	audi-ē-bā-mŭs,	audi-ē-mŭs,
audī-tĭs,	audi-ē-bā-tĭs,	audi-ē-tĭs,
audi-u-nt.	audi-ē-ba-nt.	audi-e-nt.

5. The endings of the tenses formed on the Perfect-stem are the same in all Conjugations. The Perfect-stem* is variously formed in the Third Conjugation; in the Fourth it is formed by adding *-v* to the Present-stem; as, Present-stem, *audī-*; Perfect-stem, *audīv-*; e.g., *audīv-ī*, I have heard.

6. The Supine-stem is formed, as in the other Conjugations, by adding *-t* to the Present-stem; as, *dūc-ērĕ*, *dūc-t-ŭm*; *audī-rĕ*, *audī-t-ŭm*. In the Third Conjugation this *t* is frequently changed into *s* for euphony; as, *cādĕrĕ*, to fall; *cā-s-ŭm* (for *cād-t-ŭm*, *d* dropped before *t*, and *t* changed into *s*).†

* See App. VI., § 257.

† *Ibid.*, § 257, 2, and § 260, 2.

EXERCISE XXXIV.

§ 76. *Vocabulary.*vallūm, -ī, *rampart.*castellūm, -ī, *tower.*fūr, fūr-is (§ 39, *Rem.* 2), *thief.*fīnis, -is (§ 33, *Rem.* 5, *Exc.* 2),*boundary, end.*vīgīliā, -ae, *watch.*tertiūs, -ā, -ūm (§ 63, 1, b), *third.*dē (*Prep. with Abl.*), *about, concerning;**of time, at, in, during;* dē tertiā vī-gīliā, *at or during the third watch.*tergūm, -ī, *back.*rēg-ō, rēg-ē-rē, rex-ī, rect-ūm, *to rule.*dūc-ō, dūc-ē-rē, dūx-ī, dūct-ūm, *to lead.*ē-dūc-ō, ē-dūc-ē-rē, ē-dūx-ī, ē-dūct-ūm, *to lead out.*rē-dūc-ō, rē-dūc-ē-rē, rē-dūx-ī, rē-dūct-ūm, *to lead back.*vert-ō, vert-ē-rē, vert-ī, vers-ūm, *to turn.*mūni-ō, mūnī-rē, mūnīv-ī, mūnīt-ūm, *to fortify.*pūni-ō, pūnī-rē, pūnīv-ī, pūnīt-ūm, *to punish.*sci-ō, sci-rē, scīv-ī, scīt-ūm, *to know.**Translate into English.*

Deūs omniā rēgīt. Impērātōr magnūs cīvītātēs multās rexīt. Cōnsul annōs multōs (§ 66, 2) prōvinciām rexērāt. Cōsūlīs frātēr exercītūs reī pūblicae dūcēt. Princeps fērōx plēbēm omnēm ād bellūm dūcēbāt. Caesār dē tertiā vīgīliā ē castrīs exercītūm ēdūxīt. Mariūs nōstrōs ād victōriām dūxērāt. Hostēs tergā vertērē. Fūrēs lātrōnēsquē vultūm rēgīs timent. Impērātōr castrā vallō fossāquē mūnīvīt. Princeps prūdēns omniā Helvētiōrūm oppīdā mūniēt. Māriūs cōnsul exercītūm ād urbēm rēdūxīt. Princīpēs Thrācūm castellā multā mūnient. Rēx fūrēs lātrōnēsquē pūniēbāt. Dōmīnūs pīgrōs servōs pūnīt. Dāvūs nīhīl scīt dē lēgībūs reī pūblicae.

Translate into Latin.

The centurion has led back many of the brave soldiers. All the horsemen of the enemy are turning their backs. The boy rules his horse with the bridle. Our men knew nothing about the journey of the enemy. Caesar was lead-

ing the whole army through the boundaries of the Aeduans. The consul will lead out the army from the town during the third watch. The great king will punish many thieves and robbers. The prudent general had fortified his camp with a rampart and ditch. One of the consuls has led the Romans to victory.

PRONOUNS.

§ 77. 1. Pronouns may be divided into Substantive and Adjective Pronouns.

2. Substantive Pronouns are Personal and Reflexive; as, *ěgŏ*, I; *tŭ*, thou; and (the Reflexive) *suĩ*, of himself, herself, themselves. They are called Personal Pronouns, because *ěgŏ* denotes the *speaker*, and *tŭ* the person *spoken to*. The Personal Pronoun denoting the person *spoken of* is wanting in Latin, its place being supplied by the Demonstratives *is*, *illě*, and *hĩc*, and, *where reference is made to the Subject of the sentence or clause*, by the oblique cases of *suĩ*.

3. Adjective Pronouns embrace—

1. *Possessive*; as, *meũs*, *tuũs*, *suũs*, etc.
2. *Demonstrative*; as, *hĩc*, *istě*, *ĩs*, *illě*, including the Intensive *ipsě*, and *ĩdẽm*, *the same*.
3. *Relative*; as, *quĩ*, *quae*, *quŏd*.
4. *Interrogative*; as, *quĩs* or *quĩ*, *quae*, *quĩd* or *quŏd*.
5. *Indefinite*; as, *ĩlĩquĩs*, *ĩlĩquǎ*, *ĩlĩquĩd*, etc.
6. *Correlatives*, embracing Pronouns, Pronominal Adjectives, etc., which answer to one another in form and meaning.

SUBSTANTIVE PRONOUNS.

§ 78. The Substantive Pronouns are thus declined :

PERSONAL.		REFLEXIVE.
		<i>Singular.</i>
N.	ěgǫ, <i>I.</i>	tū, <i>thou.</i>
G.	meī, <i>of me.</i>	tuī, <i>of thee.</i>
		suī, <i>of himself, herself, itself.</i>
D.	mīhī, <i>to me.</i>	tībī, <i>to thee.</i>
Acc.	mē, <i>me.</i>	tē, <i>thee.</i>
V.	—————	tū, <i>O thou.</i>
Abl.	mē, <i>with me.</i>	tē, <i>with thee.</i>
		sē, <i>with himself, etc.</i>
		<i>Plural.</i>
N.	nōs, <i>we.</i>	vōs, <i>ye or you.</i>
G.	{ nōstrūm } <i>of us.</i>	{ vestrūm } <i>of you.</i>
	{ or nōstrī, }	{ or vestrī, }
D.	nōbīs, <i>to us.</i>	vōbīs, <i>to you.</i>
Acc.	nōs, <i>us.</i>	vōs, <i>you.</i>
V.	—————	vōs, <i>O ye or you.</i>
Abl.	nōbīs, <i>with us.</i>	vōbīs, <i>with you.</i>
		sē, <i>with themselves.</i>

Remark 1.—The Nominatives *ěgǫ*, *tū*, *nōs*, *vōs* are expressed with the Verb only for the sake of emphasis or contrast; as, *ěgǫ ěquītō, ambŭlās tū, I am riding, you are walking; nōs vōcābāmŭs, rēspondistīs vōs, we were calling, ye answered.*

Remark 2.—The enclitic *-mēt* is annexed, for emphasis, to all the forms of the Substantive Personal Pronouns (except *tū*, *nōstrūm*, and *vestrūm*); and also to the forms of the Reflexive (including its derivative *suūs*); *sēsē* is frequently used for *sē*, being more emphatic; also *tūtē* and *tūtēmēt* for *tū*.

Remark 3.—The forms *nōstrī* and *vestrī* are properly the Genitive Singular neuter of the Possessives *nōstēr* and *vestēr*, and denote one whole, without reference to its parts: they are almost always *Objective*; as, *ōdiŭm vestrī*, hatred of (to) you. The *Subjective* Genitive is generally represented by the Possessive Pronoun; as, *ōdiŭm vestrūm*, your hatred (the hatred which you feel). *Nōstrūm* and *vestrūm* are generally Partitive Genitives; as, *quīs vestrūm?* With *omniŭm* always use *nōstrūm* and

vestrūm; as, *nōstrūm omniūm pārens*, the parent of us all,—not *nōstrī omniūm*.

Remark 4.—*Suī* is called *Reflexive*, because it refers to the leading Subject of the sentence; as, *puēr sēsē laudāt*, the boy praises himself. But where no ambiguity can arise, *suī* sometimes refers to some other word than the leading Subject; as, *praedicant cōsūlēm sēsē laudārē*, they declare that the consul is praising himself.

Remark 5.—The Substantive Personals take the gender of the Nouns for which they stand.

EXERCISE XXXV.

§ 79. 1. *Rule of Syntax.*—If the Subject consist of more than one, the Verb is Plural. If the Nominatives be of different persons, the Verb takes the first person rather than the second, and the second rather than the third; as, *ēgō ēt tū (= nōs) vālēmūs*, you and I are well; *tū ēt Cīcērō (= vōs) vālētis*, you and Cicero are well.

2. *Rule of Position.*—The Preposition *cūm* is always put *after* the Ablative of the Substantive Pronouns; as, *mēcūm*, with me; *sēcūm*, with himself.

3. *Rule of Position.*—The Substantive Personal Pronouns, when connected by Conjunctions to other words, stand first; as, *tū ēt rēx*, you and the king.

Ēgō always precedes; as, *ēgō ēt rēx*, the king and I; *ēgō ēt tū*, you and I.

4. *Rule of Position.*—Contrasted words are put as near together, or as far apart, as possible. *Nōs ēquītāmūs, ambūlātīs vōs*; or, *ēquītāmūs nōs, vōs ambūlātīs*.

5. *Omnēs īn vīcō puērī*, all the boys in the village. (Observe that *īn vīcō* is placed between *omnēs* and *puērī*.)

Translate into English.

Nōs* ēquitābimūs, ambulābītis vōs. In urbē magnā multītūdīnēm hōmīnū vīdēbīs. Ēgō ēt pātēr in rēgīs hortō cēnābimūs. Tū ēt Lūciūs nōbiscūm mănēbītis. Ēgō ēt Cicerō puērīs lībrōs dābāmūs. Rēx Thrācūm tībī multūm aurī dābīt. Rēgīnae nuntiūs mīhī viām monstrābīt. Tū ēt Tulliūs mēcūm ambulābātis. Ancillā sībī mēdicīnām pārāvērāt. Impērātōr fortīs multōs captīvōs sēcūm dūcēt. Cōnsul mercātōrēs omnēs ad sē convōcāvērāt. Poētae carminā audiēmūs. Sāpiens sēsē nōn laudāt. Ēgō ēt tū apūd Tulliūm cēnābāmūs. Imprōbī sēsē timent. Puēr bōnūs in urbēm nōs dūcēt. Dāvūs, Cātōnīs servūs, sēsē cultrō vulnerāvīt.

Translate into Latin.

In a great city we see many men. (My) father and I sustained the attack of the enemy many hours (§ 66, 2). In a short time Lucius and I will have given books to all the boys. I rode, you† walked. You and Tully will remain many days with us. The general has given (to) one of the soldiers much silver and gold. Wise men do not praise themselves. We shall hear the songs of the great poet. We have punished all the thieves in the province. I have held the fierce bull by the horns. The wicked king does not rule himself. Ye have walked five thousand paces (§ 66, 2).

ADJECTIVE-PERSONAL, OR POSSESSIVE, PRONOUNS.

§ 80. From the Substantive Pronouns are derived the *Adjective-Personal*, or *Possessive*, Pronouns, so called be-

* See model of Analysis 3 (App. X.).

† You will be translated by *tū* when it refers to one; by *vōs*, when it means more than one.

cause they are *Adjectives* and denote *possession*. They are—

- From *meī*, *meūs, meā, meūm, my, mine.*
 (Voc. *masc. mī, rarely meūs.*) (Like *bōnūs.*)
- From *tuī*, *tuūs, tuā, tuūm, thy, thine, your.* (Like *bōnūs.*)
- From *suī*, *suūs, suā, suūm, his, her, its, their, his own, her own, its own, their own.* (Like *bōnūs.*)
- From *nōstrī*, *nōstēr, nōstrā, nōstrūm, our, ours.* (Like *pulchēr.*)
- From *vestrī*, *vestēr, vestrā, vestrūm, your, yours.* (Like *pulchēr.*)

Remark 1.—The emphatic suffixes *-mēt* and *-ptē* are sometimes added to the Possessive Pronouns, especially in the Ablative Singular; rarely in the Genitive Singular and Accusative Plural. The enclitic *-ptē* with the Ablative of *suūs* is especially common; as, *suōptē pōndērē*, by its own weight.

Remark 2.—*Suūs*, like *suī*, is always reflexive, referring to the Subject of the sentence in which it stands. But a sentence may be so constructed that the natural Subject becomes the Object; thus, instead of *hīc ā cīvībūs suīs ex urbē ējectūs est* (this man was expelled from the city by his own citizens), we find *hunc cīvēs suī ex urbē ējēcērunt* (his own citizens expelled this man from the city).

Remark 3.—While *suī* refers to the *leading* Subject, *suūs* refers to the Subject of the sentence in which it stands. *Ariovistūs rēspōndīt nēmīnēm sēcūm sīnē suā pernīciē contendīssē*, Ariovistus replied that no one had contended with him without his own destruction. (Here *sēcūm* refers to *Ariovistūs*, and *suā* to *nēmīnēm.*)

EXERCISE XXXVI.

§ 81. 1. Questions expecting the answer *Yes* or *No* are asked in Latin by means of the interrogative particles *-nē, nōnnē, nūm.*

2. The enclitic *-nē* asks for information, and is always added to the emphatic word. It is not translated. The

answer may be *Yes* or *No*. *Tū-ně scribīs?* are you writing? *Pāter tuūs tībī ēquūm dēdīt-ně?* has your father given you a horse?

Remark.—When added to the Verb, *-ně* is sometimes nearly equivalent to *nōnně*, and expects an affirmative answer; as, *mēmīnistī-ně mē dīcērē?* you remember my saying, don't you?

3. *Nūm* stands at the beginning of the sentence, and expects the answer *No*. It is not translated. *Nūm tū pātrēm tuūm nēcāvistī?* have you murdered your own father?

4. *Nōnně* (placed at or near the beginning of the sentence) expects the answer *Yes*. *Nōnně ēpistōlām scrīpsistī?* have you not written the letter?

5. The answer *Yes* is expressed in Latin by repeating the Predicate; as, "Have you seen the king? *Yes*." *Vīdistī-ně rēgēm?* *Vīdī.* *No* is expressed by repeating the Predicate with *nōn*: "Have you seen the king? *No*." *Vīdistī-ně rēgēm?* *Nōn vīdī.* Hence Questions expecting the answer *Yes* or *No* are called *Predicative Questions*.

Vocabulary.

cūbiculūm, -ī, *bedchamber*.

cantūs, -ūs, *singing*.

vōx, vōc-īs, *voice*.

sālūs, sālūtīs, *safety*.

tuæ sālūtīs causā, *for the sake of your own safety*.

scrib-ō, -ē-rē, scrīps-ī, scrīpt-ūm, *to write*.

cōn-scrib-ō, -ē-rē, cōnscrīps-ī, cōnscrīpt-ūm, *to levy, enroll*.

rēlinqu-ō, -ē-rē, rēliqu-ī, rēlict-ūm, *to leave*.

vēni-ō, -ī-rē, vēn-ī, vent-ūm, *to come*.

dormi-ō, -ī-rē, dormīv-ī, dormīt-ūm, *to sleep*.

Translate into English.

Audīs-ně vōcēm pātrīs meī? * Nōnně magnītūdō ōpērīs cōnsulēm sāpientēm tardābīt? Nōnně filiī impērātōrīs īn

* See model of Analysis 4 (App. X.).

castrīs dormiebant? Nūm servūs tuūs tōtām noctēm īn silvā mansīt? Vīdistī-nē magnūm ōviūm grēgēm īn āgrō meō? Tū-nē rēgēm nōstrūm vīdistī? Nōstrī (§ 60, *Rem.*) tōtūm diēm impētūm hostiūm sustīnuērant. Vestrae sālūtīs causā vōs mōnuī. Tuae sālūtīs causā īn urbēm tē dūxī. Audiēs-nē cantūm āviūm? Nūm cōnsul trēs lēgiōnēs parvō īn vicō cōscripsīt? Pulchrā puellā mănū suā ēpistōlām scribēt. Vēniēt-nē īn urbēm impērātōr magnūs cūm omnī-būs copiīs? Cōscripsīt-nē Caesār lēgiōnēs duās īn prōvinciā? Mātēr imprōbā suām filiām vēnēnō nēcāvīt. Mārius, dux Rōmānūs, omnēs cōpiās suās ex hībernīs ēdūxērāt.

Translate into Latin.

Will the beautiful queen write the whole letter with her own hand? Will a kind father murder his own children? No. Will a wise king break the laws of the state? Shall we sup with (*apud*) Tully's son-in-law? Will not the brave general lead the forces of the republic to victory? Yes. Has your father seen my slave in his garden? Were your slaves carrying heavy burdens through the city? Our kind brother will advise us for the sake of our own safety. Will not the good shepherd defend all his own sheep from dogs and wolves? Yes. Thou shalt sleep in the little bedchamber. Will a brave general leave his army in the boundaries of the enemy? We shall hear the voice of the general.

DEMONSTRATIVE PRONOUNS.

§ 82. 1. Demonstratives are so called because they are used to *point out*; as, *illē puēr*, *that boy*; *haec silvā*, *this forest*.

2. They are *illē*, *istē*, *hic*, *is* (with their compounds), and *ipsē*, and are thus declined:

Illě, illă, illŭd.(Stem **illŏ-**, **illă-**, **illŏ-**.)*Singular.*

	Masc.	Fem.	Neut.
Nom.	illě,	illă,	illŭd,
Gen.	illĩŭs,	illĩŭs,	illĩŭs,
Dat.	illĩ,	illĩ,	illĩ,
Acc.	illŭm,	illăm,	illŭd,
Voc.	—	—	—
Abl.	illŏ ;	illă ;	illŏ ;

Plural.

	Masc.	Fem.	Neut.
Nom.	illĩ,	illae,	illă,
Gen.	illŏrŭm,	illărŭm,	illŏrŭm,
Dat.	illĩs,	illĩs,	illĩs,
Acc.	illŏs,	illăs,	illă,
Voc.	—	—	—
Abl.	illĩs.	illĩs.	illĩs.

Istě (stem **istŏ-**, **istă-**, **istŏ-**) is declined like *illě*.**Hĭc, haec, hŏc.**(Stem **hŏ-**, **hă-**, **hŏ-**.)*Singular.*

	Masc.	Fem.	Neut.
Nom.	hĭc,	haec,	hŏc,
Gen.	hŭjŭs,	hŭjŭs,	hŭjŭs,
Dat.	huĭc,	huĭc,	huĭc,
Acc.	hunc,	hanc,	hŏc,
Voc.	—	—	—
Abl.	hŏc ;	hăc ;	hŏc ;

	<i>Plural.</i>		
	Masc.	Fem.	Neut.
Nom.	<i>hī,</i>	<i>hae,</i>	<i>haec,</i>
Gen.	<i>hōrŭm,</i>	<i>hārŭm,</i>	<i>hōrŭm,</i>
Dat.	<i>hīs,</i>	<i>hīs,</i>	<i>hīs,</i>
Acc.	<i>hōs,</i>	<i>hās,</i>	<i>haec,</i>
Voc.	—	—	—
Abl.	<i>hīs.</i>	<i>hīs.</i>	<i>hīs.</i>

Remark 1.—*Huīc* is to be pronounced as a monosyllable. As a dissyllable it belongs to a late period.

Īs, eā, ĭd.

(Stem -ī and eō-.)

	<i>Singular.</i>		
	Masc.	Fem.	Neut.
Nom.	<i>īs,</i>	<i>eā,</i>	<i>ĭd,</i>
Gen.	<i>ējūs,</i>	<i>ējūs,</i>	<i>ējūs,</i>
Dat.	<i>eī,</i>	<i>eī,</i>	<i>eī,</i>
Acc.	<i>eŭm,</i>	<i>eām,</i>	<i>ĭd,</i>
Voc.	—	—	—
Abl.	<i>eō ;</i>	<i>eā ;</i>	<i>eō ;</i>

	<i>Plural.</i>		
	Masc.	Fem.	Neut.
Nom.	<i>iī,</i>	<i>eae,</i>	<i>eā,</i>
Gen.	<i>eōrŭm,</i>	<i>eārŭm,</i>	<i>eōrŭm,</i>
Dat.	<i>iīs (or eīs),</i>	<i>iīs (or eīs),</i>	<i>iīs (or eīs),</i>
Acc.	<i>eōs,</i>	<i>eās,</i>	<i>eā,</i>
Voc.	—	—	—
Abl.	<i>iīs (or eīs).</i>	<i>iīs (or eīs).</i>	<i>iīs (or eīs).</i>

Remark 2.—The Dative and Ablative Plural in *eīs* is not so common as *iīs*. In the Dative Singular the *e* is rarely short.

3. *Istīc* (*istě-cě*) and *illīc* (*illě-cě*) are more emphatic than *istě* and *illě*. *Istīc* is thus declined:

Singular.

	Masc.	Fem.	Neut.
Nom.	istīc,	istaec,	istōc (<i>or</i> istūc),
Acc.	istunc,	istanc,	istōc (<i>or</i> istūc),
Abl.	istōc ;	istāc ;	istōc ;

Plural.

	Masc.	Fem.	Neut.
Nom.	—	istaec,	—
Acc.	—	—	istaec.

Illīc is declined in the same manner.

4. The suffix *-dēm* is annexed to *īs*, forming *Īdēm*, “the same,” which is thus declined:

*Īdēm, eādēm, ĭdēm.**Singular.*

	Masc.	Fem.	Neut.
Nom.	īdēm,	eādēm,	ĭdēm,
Gen.	ējUSDēm,	ējUSDēm,	ējUSDēm,
Dat.	eīdēm,	eīdēm,	eīdēm,
Acc.	eundēm,	eandēm,	ĭdēm,
Voc.	—	—	—
Abl.	eōdēm ;	eādēm ;	eōdēm ;

Plural.

	Masc.	Fem.	Neut.
Nom.	iīdēm,	eaedēm,	eādēm,
Gen.	eōrundēm,	eārundēm,	eōrundēm,
Dat.	eīsdēm (<i>or</i> iīs- dēm),	eīsdēm (<i>or</i> iīs- dēm),	eīsdēm (<i>or</i> iīs- dēm),
Acc.	eōsdēm,	eāsdēm,	eādēm,
Voc.	—	—	—
Abl.	eīsdēm (<i>or</i> iīs- dēm).	eīsdēm (<i>or</i> iīs- dēm).	eīsdēm (<i>or</i> iīs- dēm).

EXERCISE XXXVII.

Īs, ĪDEM.

§ 83. 1. Īs, *that*, is very often used as a Substantive-Personal Pronoun (*he, she, it, they, them*, etc.) of the same Gender with the Noun for which it stands; as, *Cicērō multōs librōs scrīpsit*; eōs (*i. e. librōs*) *libentēr lēgō*; Cicero has written many books; I read *them* (*i. e. the books*) with pleasure.

2. (a) *His, her, its, their*, will be translated by *suūs* when they refer to the Subject; (b) if they refer to any other word in the sentence, they will be translated by the Genitive of the Demonstrative, *īs, eā, id*.

- | | |
|---|--|
| (a) Rēx filiū suū ad sē vōcāt, | <i>The king calls his (own) son to him.</i> |
| (b) Rēx agricolām ēt filiū ejūs
ad sē vōcāt, | <i>The king calls the farmer and his
(the farmer's) son to him.</i> |
| Helvētīi in Aeduōrū finēs cō-
piās suās transdūxerant, eō-
rumquē āgrōs pōpūlabantūr, | <i>The Helvetians had led over their
forces into the country of the Aedu-
uans, and were laying waste their
(the Aeduans') fields.</i> |

Remark 1.—An idea is repeated emphatically by *ēt īs* or *nēc īs*; as, *ūnā in dōmō, ēt eā angustā*, in one house, and that a small one; *ūnū proeliū, nēc id diffīcilē*, one battle, and that not a hard one.

Remark 2.—*Īdēm* is often equivalent to *also* in English; as, *Cicērō ērāt orātōr idemquē philōsōphūs*, Cicero was an orator, and also a philosopher (*literally, and the same was a philosopher*).

Vocabulary.

scriptōr, -ōr-īs, *writer*.

Ovīdiūs, -ī, *Ovid*.

Vergīliūs, -ī, *Vergil*.

Plātō, -ōn-īs, *Plato*.

praestans, -ant-īs, *excellent, distinguished*.

libentēr (Adv.), *gladly, with pleasure*.

Dumnōrix, -īg-īs, *Dumnorix*.

gēr-ō, gēr-ē-rē, gess-ī, gest-ūm, *to wage, carry on*.

contend-ō, contend-ē-rē, contend-ī, content-ūm, *to strive, to fight, to contend*.

Translate into English.

Caesār hostēs fūgāvit, ēt āb iis* obsīdēs multōs postūlāvit. Rōmānī cūm Gallīs contendērunt, atquē īn eōrūm fīnībūs bellūm gessērunt. Rēx mercātōrēs omnēs ād sē convōcāvit, atquē iis multūm aurī (§ 73) dēdit. Cōsūlīs filiā pulcher-rīmā est; eām īn urbē vīdī. Dumnōrix eō (*that*) tempōrē (§ 66, 1) īn Germāniā bellūm gērēbāt. Īn eōdēm oppīdō multī milītēs fuērunt. Tulliūs eundēm servūm ād sē vōcā-bit. Eōdēm diē impērātōr clārūs ād castrā vēnit. Ovīdiūs ēt Vergīliūs sunt poētae clārissīmī; ōpērā eōrūm libentēr lēgīmūs. Caesār Lābiēnūm ēt ējūs filiūm īn Galliā rēli-quērāt. Poētae ōpērā suā laudant. Poētā clārūs impērā-tōrēm āmāt ēt ējūs virtūtēm laudābit. Pātēr tuūs filiām suām āmāt, ēt ējūs libērīs multūm argenti (§ 73) dābit.

Translate into Latin.

Cicero is a very distinguished orator; we shall hear him with pleasure. Plato is an excellent writer; have you read all his works? Will the queen see her son and his daughter in our city? The king will not leave Tully and his (Tul-ly's) son in the city. A wise man does not carry all his gold with him. In one day Caesar led the whole army through the boundaries of the Helvetians to Lake Leman-nus; on the same day he routed very great forces of the enemy. At that time the rains had swollen all the rivers, and were keeping (*continēre*) the Germans in their own boundaries. The king loved his faithful slave, and gave him a golden necklace. Have you seen the centurion's beautiful daughter? I saw her in the king's grove. Caesar was a famous general, and also (§ 83, *Rem. 2*) a distin-guished writer.

* See model of Analysis 5 (App. X.).

HĚC, ISTĚ, ILLĚ.

§ 84. 1. HĚC, HAEC, HŌC, *this*, points out a thing near the speaker in place or time, and is sometimes called the *Demonstrative of the First Person*; as, *hĚc libĚr*, this book (near me); *hŌc diĚ*, on this day.

2. ISTĚ, ISTĀ, ISTŮD, *this, that*, points out a thing near the person spoken to, and is sometimes called the *Demonstrative of the Second Person*; as, *istĚ libĚr*, that book (of yours).

3. ILLĚ, ILLĀ, ILLŮD, *that*, points out a thing remote from the speaker, and is often called the *Demonstrative of the Third Person*; as, *illĚ libĚr*, that book (yonder).

Remark 1.—*HĚc*—*illĚ*, and *illĚ*—*hĚc*, are translated *the former*—*the latter, the one—the other*, etc.; as, *Caesār ěrĀt Cĭcĕrŏnĭ aequālĭs: hĚc impĕrĀtŏr clĀrŭs; illĚ praestans ěrĀt ōrĀtŏr; Caesar was contemporary with Cicero: the former was a famous general; the latter, a distinguished orator. But hĚc generally stands after illĚ, and refers to the latter person or thing, illĚ to the former.*

Remark 2.—*HĚc* and *illĚ* are sometimes used like *ĭs* as Substantive Personals (he, him, etc.), though generally more emphatic.

Remark 3.—*HĚc* often refers to what follows; as, *Gallŏrŭm oppugnĀtiŏ est haec*, the mode of attack among the Gauls is as follows. *IllĚ* is sometimes used in the same way.

Remark 4.—*IstĚ* often implies contempt; as, *istĚ hŏmŏ*, that fellow.

Remark 5.—*IllĚ* often points out something well known or distinguished; as, *illĚ PittĀcŭs*, the well-known Pittacus.

Remark 6.—*HĚc* is compounded of the stem *hŏ-* and the Demonstrative enclitic *-cĚ* (*here*); hence the *-c*, retained (after dropping *-Ě*) in most forms, but lost in others. In early Latin we find the full form, *hĚcĚ*, etc. Often, however, *-cĚ* is added for emphasis to the forms that have not preserved the *-c*; *hŭjuscĚ*, *hŏscĚ*, etc. Before the interrogative enclitic *-nĚ*, *-cĚ* is changed to *ċ*; *hĚċnĚ*, *hŏscċnĚ*. (See also § 82, 3.)

EXERCISE XXXVIII.

Translate into English.

Hīc servūs dōmīnūm āmāt. Haec ēpistōlā sōrōrēm meām dēlectābīt. Hōc bellūm cīvīlē grāvissimūm ēt ātrōcissimūm est. Hīc puēr bōnūs, illē est imprōbūs. Hīc mīlēs omniūm est fortissimūs. Istē tuūs ēquūs pulchrūm ānīmāl est. Istā tuā ōrātiō rēm pūblicām servāvīt. Istē-nē nōs pūniēt? Illē bōs magnā cornuā hābēt. Illōs mīlītēs īn castrā dūcēmūs. Ēquītēs omnēs ād illūd oppīdūm festīnant. Hīc pastōr bōnūs grēgēm servābīt.

Translate into Latin.

This good master gives food to all his slaves. That dove of yours will fly through the thick woods. Those dogs of yours will frighten all the boys in the village. That fierce lion has torn in pieces many sheep and cows. This excellent orator will delight the common people with his speech. That maid-servant of yours will prepare medicine for the queen and her (the queen's) daughters. Will you give that beautiful horse to my father? Has the king punished all the thieves and robbers in this city? These horsemen will urge on their horses with spurs.

INTENSIVE PRONOUN.


§ 85. The Demonstrative Pronoun *IPSĚ* (is and the emphatic suffix *-psě*), *IPSĀ*, *IPSŮM*, *himself*, *herself*, *itself*, is sometimes called *Intensive*, because it makes the word to which it is added more emphatic; as, *rēgēm ipsūm vidī*, *I have seen the king himself*; *īn ipsīs flūmīnīs rīpīs*, *on the very banks of the river*.

Ipsě, ipsă, ipsŭm.(Stem **ipsŏ-, ipsă-, ipsŏ-.**)*Singular.*

	Masc.	Fem.	Neut.
Nom.	ipsě,	ipsă,	ipsŭm,
Gen.	ipsiŭs,	ipsiŭs,	ipsiŭs,
Dat.	ipsī,	ipsī,	ipsī,
Acc.	ipsŭm,	ipsăm,	ipsŭm,
Voc.	ipsě,	ipsă,	ipsŭm,
Abl.	ipsŏ ;	ipsă ;	ipsŏ ;

Plural.

	Masc.	Fem.	Neut.
Nom.	ipsī,	ipsae,	ipsă,
Gen.	ipsŏrŭm,	ipsărŭm,	ipsŏrŭm,
Dat.	ipsīs,	ipsīs,	ipsīs,
Acc.	ipsŏs,	ipsās,	ipsă,
Voc.	ipsī,	ipsae,	ipsă,
Abl.	ipsīs.	ipsīs.	ipsīs.

 In early writers the form *ipsŭs* is often found.

Remark 1.—*Ipsě*, when used reflexively, agrees with the Subject, if that is to be made especially prominent; as, *ęgŏ mē ipsě laudŏ*, (literally) I myself praise me (*i. e.* I do the praising *myself*; others do not do it). On the other hand, *ipsě* agrees with the Object if that is to be made especially prominent; as, *mē ipsŭm laudŏ*, I praise *myself* (*i. e.* I do not praise other people).

Remark 2.—The oblique cases of *ipsě* are used reflexively for the forms of *suī* and *suŭs*, to avoid ambiguity or for the sake of emphasis; as, *quī in ipsŏrŭm linguā Celtæ appellantŭr*, who in their own language are called Celts.

EXERCISE XXXIX.

§ 86. 1. *Rule of Syntax.*—The Infinitive is often used as a neuter Noun in the Nominative or Accusative, and may be the Subject of a Verb; as, *grātŭm est tēcŭm am-*

bŭlārĕ, it is pleasant to walk with you. (*Subject Infinitive*.)

2. *Rule of Syntax*.—The Infinitive is used as a *complement* (filling up) with certain Verbs expressing an incomplete idea; as, *pārāt bellŭm gĕrĕrĕ*, he is preparing to wage war. (*Complementary Infinitive*. See § 181.)

Vocabulary.

dĕ (Prep. with Abl.), <i>about, concerning</i> .	vincŭlŭm, -ī, <i>chain</i> .
dĕ sĕ ipsō, <i>about one's self, about himself</i> .	ferreŭs, -ă, -ŭm, <i>of iron, iron</i> .
Ălexandĕr, -drī, <i>Alexander</i> .	īrācundiă, -ae, <i>hasty temper</i> .
Măcĕdōniă, -ae, <i>Macedonia</i> .	orbīs, -īs (§ 33), <i>circle</i> .
intĕr (Prep. with Acc.), <i>between, among</i> .	orbīs terrārŭm, <i>the world (the circle of the countries)</i> .
intĕr sĕ, <i>among themselves, with one another</i> .	sempĕr (Adv.), <i>always</i> .
	făcīnŭs, -ōr-īs, <i>deed, crime</i> .
	suă (§ 60, Rem.), <i>his (own) things, his (own) property</i> .
	praedic-ō, -ă-rĕ, -ăv-ī,ăt-ŭm, <i>to tell, to boast</i> .
	instrŭ-ō, -ĕ-rĕ, instrux-ī, instruct-ŭm, <i>to draw up</i> .
	cōnstītŭ-ō, -ĕ-rĕ, cōnstītŭ-ī, cōnstītŭt-ŭm, <i>to determine</i> .
	ascend-ō, -ĕ-rĕ, ascend-ī, ascens-ŭm, <i>to ascend</i> .
	vinci-ō, -ī-rĕ, vinx-ī, vinet-ŭm, <i>to bind</i> .
	vinc-ō, -ĕ-rĕ, vīc-ī, vict-ŭm, <i>to conquer</i> .

Translate into English.

Ēgō ipsĕ tōtăm noctĕm vīgīlāvī. Rĕx ipsĕ exercītŭm trīplīcī aciĕ instruxĕrăt. Nōnnĕ rĕgīnă ipsă în hăc dômō dormīvīt? Dĕcīmă ipsă lĕgiō magnītŭdīnĕm pĕrīcŭlī tīmĕbăt. Tŭ-nĕ tĕ ipsĕ laudăbīs? Mĕ ipsĕ nōn laudăbō. Poĕtă sĕ ipsĕ laudăbăt. Turpĕ est dĕ sĕ ipsō praedicărĕ. Pătĕr ipsĕ ĕt filiŭs suŭs dĕ āgrī fīnībŭs contendunt. Ălexandĕr magnŭs, rĕx Măcĕdōniae, orbĕm terrārŭm vincĕrĕ pārăvĕrăt. Ălexandĕr sĕ ipsŭm nōn rexīt. Impĕrătōr magnŭs suăm īrācundiăm nōn rĕgīt. Diffīcillīmŭm (§ 67, 3, Rem. 2) est mon-tĕm altŭm ascendĕrĕ. Făcīnŭs (§ 67, 3) est cīvĕm Rōmānŭm

vincirē. Sāpiens sempēr sē ipsē rēgīt. Helvētīi suā omniā sēcūm portābant.

Translate into Latin.

Our king has determined to conquer the whole world. Your king is a boy. The common people have bound our king with chains. These soldiers are always boasting about themselves. It is not very difficult to ascend a hill. Nothing is more difficult than to rule a hasty temper. Have you read the works of Cicero, the distinguished orator? Will a father and a son contend with one another about an eagle's wing? No. Am I myself praising myself? Has not this fellow (§ 84, *Rem. 4*) always praised himself? It is a great crime to kill (one's) father. The wicked judge is preparing to bind Roman citizens. The common people will bind the judge himself. The greatness of this work will hinder Caesar himself. The general has determined to put three legions into winter quarters.

RELATIVE PRONOUNS.

§ 87. A. 1. The Pronoun *quī, quae, quōd* (*who, which*) is called *Relative* because it refers to some word or phrase going before, called the *Antecedent*.

Quī, quae, quōd.

(Stem *quō-*, *quā-*, *quō-*.)

Singular.

	Masc.	Fem.	Neut.
Nom.	quī,	quae,	quōd,
Gen.	cūjūs,	cūjūs,	cūjūs,
Dat.	cui,	cui,	cui,
Acc.	quēm,	quām,	quōd,
Voc.	—	—	—
Abl.	quō ;	quā ;	quō ;

Plural.

	Masc.	Fem.	Neut.
Nom.	quī,	quae,	quae,
Gen.	quōrūm,	quārūm,	quōrūm,
Dat.	quībūs,	quībūs,	quībūs,
Acc.	quōs,	quās,	quae,
Voc.	—	—	—
Abl.	quībūs.	quībūs.	quībūs.

NOTE 1.—*Cuī* is to be pronounced as a monosyllable. As a dissyllable it belongs to a late period.

2. The other Relatives are *quōt*, *quālīs*, *quantūs*, *quōtūs*, and their compounds, with the general Relatives *quīcumquē* or *quīcunquē* and *quisquīs*, compounds of *quī*.

3. The suffix *-cunquē* or *-cumquē* (derived from *quisquē*) has the force of *-ever* or *-soever*. *Quīcunquē*, *whoever*, *whosoever*, *whatever*, *whatsoever*, is declined like *quī*:

quīcunquē,	quaecunquē,	quōdcunquē,
cūjuscunquē,	cūjuscunquē,	cūjuscunquē,
cuīcunquē,	cuīcunquē,	cuīcunquē, etc.

NOTE 2.—The suffix *-cunquē* may be used with any of the Relatives. Sometimes it is separated from the Relative by the interposition of an unemphatic word; as, *quā rē cunquē*. (Such separation of compound words is called *tnesis*.)

4. *Quisquīs*, *whoever*, is thus declined:

Singular.

	Masc.	Fem.	Neut.
Nom.	quisquīs,	—	quidquīd (<i>or</i> quicquīd),
Acc.	quemquēm,	—	quidquīd (<i>or</i> quicquīd),
Abl.	quōquō,	quāquā (<i>late</i>),	quōquō.

Plural.

	Masc.
Nom.	quīquī,
Dat.	quībūsquībūs.

Remark 1.—The Demonstratives, when used as Pronouns at all (*i. e.* when they stand for a Noun), have Antecedents, with which they agree in gender and number; as, *Cicērō multōs librōs scrīpsīt*; *eōs (i. e. librōs) libentēr lēgō*. *Puellā est pulcher-rimā*; *eām (i. e. puellām) in hortō vīdī*.

Remark 2.—*Quī* is sometimes used for the Ablative Singular of all genders, rarely for the Ablative Plural. It is especially common in combination with the Preposition *cūm*; as, *quicūm* for *quōcūm* or *quācūm*; also as an adverbial interrogative; as, *quī, how, in what way?* *e. g. quī convēnit?* *how is it suitable?*

Remark 3.—*Quēs* (monosyllable) and *quīs* are sometimes used for *quībūs* (rarely in Cicero, but often in other authors of the classical period).

EXERCISE XL.

B. 1. Propositions are either Principal or Dependent. A Principal Proposition makes complete sense when standing alone; a Dependent Proposition does not make complete sense alone, but must be connected with another Proposition.

2. A Proposition introduced by a Relative Pronoun is called a *Dependent Relative Proposition*.

3. Every Relative Proposition is an Adjective, limiting the Antecedent. Thus, "The boy *who studies*" is equivalent to the "The *studious* boy."

4. *Rule of Syntax.*—The Relative Pronoun agrees with the Antecedent in gender, number, and person; but *the case* depends upon the construction of the Relative Proposition; as, *egō quī scrībō*, *I who write*; *vōs quī scrībītis*, *you who write*; *puellā quā vīdī*, *the girl whom I saw*.

(Here *quā* is Singular, feminine, third person, because *puellā* is the same; but Accusative, because it is the Object of the Transitive Verb, *vīdī*.)

Remark 1.—The Relative takes the case which the Antecedent would have in the same circumstances, and frequently agrees with the Antecedent repeated; as, *puellā, quā puellā vīdī*, the girl, which girl I saw.

5. *Rule of Position.*—The Preposition *cūm* is annexed to the Ablative Plural of the Relative *quī*, and sometimes also to the Ablative Singular; as, *quībuscūm*.

6. *Rule of Position.*—The Relative generally stands at the beginning of the Relative Sentence, after the Antecedent, and as near the latter as possible; *but for the sake of emphasis the Relative Sentence is often placed first.*

7. In general expressions the forms of *īs* are often used merely as the antecedent of a Relative clause; as, *īs stultūs est quī dē sē ipsō praedicāt*, he is foolish who boasts of himself. *Hīc* is often used in the same way. *Īs* is emphatic when it stands at the beginning of the Principal Sentence.

8. When the Antecedent is *indefinite*, it is often omitted altogether; as, *quī tertiām partē incōlunt Gallī appellantūr*, (*those*) who inhabit the third part are called Gauls. (Compare the English, “*Who steals my purse steals trash;*” *i. e. any one who*, etc.)

9. As an Adjective, when the Noun which it limits is omitted, becomes a Noun (§ 60, *Rem.*), so an Adjective Proposition becomes a Noun when the Antecedent is omitted. *Quī—incōlunt*, above, is the Subject of *appellantūr*.

Vocabulary.

incōl-ō, ē-rē, incōlu-ī, to inhabit.

dīvid-ō, ē-rē, dīvīs-ī, dīvīs-ūm, to separate, divide.

continētēr (Adv.), continually.

trans. (Prep. with Acc.), across, over, beyond.

Translate into English.

Omnīs Galliae sunt partēs trēs, quārūm* ūnām incōlunt Belgae. Trans Rhēnūm incōlunt Germānī, quībuscūm Belgae continentēr bellūm gērunt. Flūmēn Rhēnūs, quī āgrūm Helvētiūm ā Germānīs dīvidīt, lātissimūs est atquē altissimūs. Jūrā, quī ūnā ex partē Helvētiōs continēt, mons est altissimūs. Caesār lēgiōnēs duās, quae īn Galliā hiēmābant, ex hibernīs ēdūxīt. Puellae pulchrae, quās īn hortō vīdistī, filiae sunt Cicerōnis. Rēcentēs imbrēs, quī flūminā omniā auxērunt, ōpūs nōstrūm tardābunt. Puēr cū māgistēr lībrūm dēdīt, optimūs est puērōrūm. Agrīcōlā cūjūs cānis ancillām terruīt, īn urbē vēnīt. Helvētiī eōs, quī lēgēs reī pūblicae violant, ignī crēmant. Quī suā omniā sēcūm portāt, nōn sāpiens est. Quī sēsē nōn rēgīt, est-nē īs vīr magnūs?

Translate into Latin.

Caesar will hasten into the province with three legions which he has levied in Gaul. The centurion has divided his field into three parts, one of which he will give to his son. Have you showed to your father the letter which the queen wrote with her own hand? The general had placed in winter-quarters the legions which he had levied in the province. The great river which we saw is the Rhine. Will not the general slay the robber who lives in the forest? Is not he (*is*) a fool who holds (*tēnērē*) a fierce bull by the horns? The fields through which we were walking are very fertile. (He) who boasts about himself is a fool. (He) who conquers himself is a brave man.

INTERROGATIVES.

§ 88. 1. The Interrogatives are used in asking questions. They are—

* See model of Analysis 5 (App. XI.).

NOTE.—Remember that, of these forms, *quīs* (generally) and *quid* are Substantives; *quī* and *quod*, Adjectives. Sometimes the forms *quīs* and *quēm* are feminine.

3. The Genitive *cūjūs*, *whose?* is used in prae-Augustan writers, and once in Vergil, as an Adjective agreeing with the Noun, which it limits in gender, number, and case; as, *cūjūm p̄cūs est hōc? whose flock is this?* It is thus declined:

	<i>Singular.</i>			<i>Plural.</i>
	Masc.	Fem.	Neut.	Fem.
Nom.	<i>cūjūs</i> ,	<i>cūjā</i> ,	<i>cūjūm</i> ,	<i>cūjae</i> .
Acc.	<i>cūjūm</i> ,	<i>cūjām</i> ,	_____	
Abl.	_____	<i>cūjā</i> .	_____	

Remark 3.—The Interrogatives are often exclamatory; as, *Quantā sunt praemiā virtūtis!* How great are the rewards of virtue!

EXERCISE XLI.

Translate into English.

Quīs tēcūm īn hortō ambūlābāt? Quae rēgiō est Galliā (§ 70, 2) fērāciōr? Quī cōsūl est Cīcērōnē prūdentiōr? Quēm hōmīnē vīdistī quām Balbūm (§ 70, 1) turpiōrē? Quā īn terrā est poētā Vergīliō praestantiōr? Cūjā ancillā est haec? Rēgīnae. Quī puēr calcēm Dāvī lāpīdē vulnērāvīt? Quid argentī (§ 73) āpūd tē hābēs? Quīnām rēx tībī aurūm dābīt, Dāvē? Quisnām tē vōcāvīt, Tullī? (§ 24. Rem. 2.) Quī pastōr prūdēns ōvēs hiēmē tondēbīt? Cūjūs cānīs bōvēm meūm mōmordīt? Quā īn cīvītātē impērātōr lēgiōnēs īn hibernīs collōcābīt? Utēr puērōrūm Balbūm lāpīdē vulnērāvīt?

Translate into Latin.

Who, pray, will show (to) us the way through the king's forest? What enemy will sustain the attack of our war-like soldiers? What is baser than a lie? Who gave (to)

you that (§ 84, 2) beautiful horse of yours? What citizens were with (*apud*) Cicero? Who pray has called together all these merchants? Which of you slept in the little bed-chamber? What general will leave his army in the enemy's country (*fīnis*)? How great a war will the king wage with the nearest states? How many legions are (there) in the province?

INDEFINITES.

§ 89. 1. The Indefinites are Adjective words frequently used as Nouns (§ 60, *Rem.*). They are—

Ālīquīs (Substantive), *some one* (I do not know who); *some one or other*; *any one*; neuter, *something, any thing*; stronger than the simple *quīs*.

Āliquī (Adjective), *some* (I do not know what); *any*.

Quīdām (Substantive), *some one, a certain one* (implying that I know who, though I may not wish to say); Plural, *some* (unemphatic); neuter, *something*.

(Adjective), *a certain, some*.

Quispiām (nearly equivalent to *ālīquīs*), *some one, any one, some, any*.

Quīvīs, } (Substantive), *any one* (where all are included), *any one you*
Quilibēt, } *please*; neuter, *anything you please*.

(Adjective), *any, any you please*.

Quisquām, *any one* (where all are excluded); neuter, *any thing*. Almost always a Substantive, and used in negative sentences or sentences implying negation. *Any* (where all are excluded) is expressed adjectivally by *ullūs*.

Quīs (Substantive), } *any, some*; (as a Noun), *any one, some one*; neuter,

Quī (Adjective), } *any thing, something*;—used especially in Relative Sentences, and after *sī, nē, nīsī, nūm*, and such Relative forms as *quantō, quō*, and *cūm* (*quūm*); also after the prefix *ec-*; as, *sī quīs, nē quīs, ecquīs, numquīs*. Except in these combinations the Indefinite *quīs* is rare. *Ālīquīs* after *nē, sī*, or a Relative, is more emphatic than *quīs*; *sī quīs*, if any one; *sī ālīquīs*, if some one.

Quisquē (Adjective), *each*; (Substantive), *each one, every one*.

Ūnusquisquē (stronger than *quisquē*), *each, each one, every one*.

Āliquōt (indeclinable), *some, a considerable number*.

Āliquantūs, *-ā, -ūm*, *somewhat great, considerable*.

2. All these (except *quisquām, āliquōt*, and *āliquantūs*)

have *quōd* and *quīd* in the neuter: the *quōd* forms are Adjectives; the *quīd* forms, Nouns.

3. The Indefinite *quīs* (*quī*) is thus declined:

(Stem *quō-*, *quā-*, *quō-*.)

Singular.

	Masc.	Fem.	Neut.
Nom.	<i>quīs</i> (<i>quī</i>),	<i>quā</i> (or <i>quae</i>),	<i>quīd</i> (<i>quōd</i>),
Gen.	<i>cūjūs</i> ,	<i>cūjūs</i> ,	<i>cūjūs</i> ,
Dat.	<i>cuī</i> ,	<i>cuī</i> ,	<i>cuī</i> ,
Acc.	<i>quēm</i> ,	<i>quām</i> ,	<i>quīd</i> (<i>quōd</i>),
Voc.	_____	_____	_____
Abl.	<i>quō</i> ;	<i>quā</i> ;	<i>quō</i> ;

Plural.

	Masc.	Fem.	Neut.
Nom.	<i>quī</i> ,	<i>quae</i> ,	<i>quā</i> (or <i>quae</i>),
Gen.	<i>quōrūm</i> ,	<i>quārūm</i> ,	<i>quōrūm</i> ,
Dat.	<i>quībūs</i> ,	<i>quībūs</i> ,	<i>quībūs</i> ,
Acc.	<i>quōs</i> ,	<i>quās</i> ,	<i>quā</i> (or <i>quae</i>),
Voc.	_____	_____	_____
Abl.	<i>quībūs</i> .	<i>quībūs</i> .	<i>quībūs</i> .

4. Observe that the *Adjective* form *quī* has *quae* or *quā* (latter more common) in the fem. Nominative Sing., and Nom. and Accus. neuter Plural; *quōd* for *quīd* in neuter Nom. and Accus. Singular. Indef. *quī*, whether Substantive or Adjective, is used only after *sī*, *nē*, *nīsī*, and *nīm*.

5. *Ālīquīs*, both in its Substantive and Adjective form (*ālīquī*), is declined like *quīs* (*quī*); except that it always has *ālīquā* for fem. Nom. Sing.* and neut. Plural, and in the Dative and Ablative Plural oftener *ālīquīs* than *ālīquībūs*.

NOTE.—As *nēmō* sometimes stands with a Noun instead of the Adj. *nullūs*, so *ālīquīs* is sometimes used instead of *ālīquī*; as, *ālīquīs dēūs*,

* *Ālīquae* once in Lucretius.

āliquis mētūs, etc. Only in the neuter Singular is the difference between Substantive and Adjective forms observed.

6. *Quīlibēt*, *quīvīs*, and *quīdām* are declined like the Relative *quī*, with the addition of the *quīd* form in the neuter:

quīlibēt, *quaelibēt*, *quodlibēt* (or *quidlibēt*);
cūjuslibēt, etc.

In the forms of *quīdām*, *m* passes into *n* before *d*; as, *quendām*, *quandām*, *quōrundām*.

7. *Quisquē*, *quispiām*, and *quisquām* are declined like the Interrogative *quīs*, the first two having the *quōd* form:

quisquē, *quaequē*, *quodquē* (or *quidquē*), and
cūjusquē, etc. [*quicquē*;
quispiām, *quaepiām*, *quodpiām*, *quidpiām*, and
cūjuspīām, etc. [*quippiām*.

Quisquām, being almost invariably a Substantive, wants the feminine, or rather the masculine includes the feminine; but *quamquām* is found in Plautus:

quisquām, *quidquām* (or *quicquām*),
cūjusquām, etc.

No Plural.

8. *Ūnusquisquē* is used only in the Singular, and both *ūnūs* and *quisquē* are declined (and sometimes separated by intervening words):

ūnusquisquē, *ūnāquaequē*, *ūnumquodquē* (or *quidquē*),
ūnīuscūjusquē, etc.

EXERCISE XLII.

§ 90. 1. After *quīdām*, *ex* with Ablative is generally used instead of a Partitive Genitive; as, *quīdām ex mīlītībūs*, *a certain one of the soldiers*.

Vocabulary.

in urbem pervēnīrē, to reach the city. *Cātīlinā*, -ae, *Catiline* (a Roman nobleman).

něquě (Conj.), *neither, nor.*

occāsūs, -ūs, *setting.*

sōl, sōl-īs, *sun.*

sōlis occāsū (§ 66, 1), *at sunset.*

ālīquīd nōvī (*Gen. Sing. neut. of nōvūs*),
some news (§ 73).

hērēdītās, -tāt-īs, *an inheritance.*

pēcūniā, -ae, *money.*

mitt-ō, -ě-rě, mīs-ī, miss-ūm, *to send.*

per-vēni-ō, -ī-rě, pervēn-ī, pervent-ūm, *to come through, arrive, come in.*

dēfen-dō, -ě-rě, dēfend-ī, dēfens-ūm, *to defend.*

discēd-ō, -ě-rě, discēss-ī, discēss-ūm, *to depart.*

occīd-ō, ě-rě, occīd-ī, occīs-ūm, *to kill, cut down.*

rēlinqu-ō, rēlinqu-ě-rě, rēliqu-ī, rēlict-ūm, *to leave.*

Translate into English.

Cicērō quendām Gallūm ād Caesārēm mīsīt. Ālīquīs sōlis occāsū īn dōmūm tuām vēnīt. Quīdām ex mīlītībūs sē suāquě (§ 60, *Rem.*) āb hostībūs, dēfendēbant. Mātēr bēnignā ūnīcuīquě libērōrūm (§ 58, 3) suōrūm dāt cībūm. Nōstrī cōpiās hostiūm fūgāvērě, něquě quisquām omniūm (§ 58, 3) īn oppīdūm pervēnīt. Lūciūs īn urbě ālīquīd nōvī audiēt. Rēx fīliābūs suīs ālīquām partēm regnī dābīt. Mīlītēs Cātīlinae exercītūm rei pūblicae nōn tīmuērunt, něquě quisquām ex castrīs discēssīt. Nōnně quisquě sēsē dēfendīt? Quodvīs ānīmāl cōr hābēt. Hērēdītās est pēcūniā, quae mortě ālīcūjūs ād quempiām pervēnīt jūrě.

Translate into Latin.

The faithful slaves will watch all night, nor will any one leave his place. Some one has wounded one of our horsemen with a javelin. Caesar sent a certain one of the Gallic (*Gallūs*) horsemen to Cicero's camp. The cruel chiefs will kill some of the prisoners at sunset. The general will hear some news at sunset. The master gave (to) each of the boys a beautiful book. Not every one (*any one you please*) will see our king.

CORRELATIVES.

§ 91. Pronouns, Pronominal Adjectives and Adverbs, which correspond to one another in form and meaning, are called *Correlatives*. Thus:

DEMONSTRATIVE.	RELATIVE.	INDEFINITE RELATIVE.	INTERROGATIVE.	INDEFINITE.
<i>īś, that.</i> <i>tāḥś, -ē, such.</i> <i>tantūs, -ā, -ūm, so great.</i> <i>tōt, so many.</i> <i>ībh, there.</i> <i>indē, thence.</i> <i>eō, thither.</i> <i>eā, that way.</i> <i>tōtiēns, so often.</i> <i>tūm, then.</i> <i>tōtūs, -ā, ūm, that (of number or order) (very rare).</i> <i>tantūtūs, -ā, -ūm, so small.</i>	<i>quī, who.</i> <i>quāḥś, -ē, as.</i> <i>quantūs, -ā, -ūm, as great.</i> <i>quōt, as many.</i> <i>ūbh, where.</i> <i>undē, whence.</i> <i>quō, whither.</i> <i>quā, which way.</i> <i>quōtiēns, as often as.</i> <i>cūm (quūm), when.</i> <i>quōtūs, -ā, -ūm, which or what (of number or order).</i> <i>quantūtūs, -ā, -ūm, as small.</i>	<i>quisquīs, whoever.</i> <i>quāḥścumquē, of whatever kind.</i> <i>quantūscumquē, how great so ever.</i> <i>quōtcumquē, how many soever.</i> <i>ūbhī, wherever (very rare).</i> <i>undēcumquē, whence soever.</i> <i>quōquō, whither soever.</i> <i>quāquā, which way soever.</i> <i>quōtiēnscumquē, as often soever as.</i> <i>quandōcumquē, whenever.</i> <i>quōtūscumquē, what soever (in number or order). (Poetic.)</i> <i>quantūscumquē, however small.</i>	<i>quis? who?</i> <i>quāḥś, -ē? of what kind?</i> <i>quantūs, -ā, -ūm? how great?</i> <i>quōt? how many?</i> <i>ūbhī? where?</i> <i>undē? whence?</i> <i>quō? whither?</i> <i>quā? which way?</i> <i>quōtiēns? how often?</i> <i>quandō? when?</i> <i>quōtūs, -ā, -ūm? what? (in number or order).</i> <i>quantūtūs, -ā, -ūm? how small?</i>	<i>āḥquīs, some one, any one.</i> <i>quāḥśibēḥ, of what kind you will.</i> <i>āḥquantūs, somewhat great.</i> <i>āḥquōt, some, several.</i> <i>āḥcūbh, somewhere, anywhere.</i> <i>āḥcundē, from somewhere.</i> <i>āḥquō, somewhere.</i> <i>āḥquā, some way or other.</i> <i>āḥquōtiēns, sundry times, somewhat often.</i> <i>āḥquandō, at some time or other.</i>

Remark.—Except *is* and its derivatives, each set is formed on a single root—*t-* being the Demonstrative prefix, *qu-* the Interrogative and Relative, and *āl-* the Indefinite. The Indefinite Relatives have a reduplicated form or add *-cumquē*. Thus, *t-antūs*, *quantūs-cumquē*, *āl-quantūs*.

EXERCISE XLIII.

§ 92. Vocabulary.

vōluptās, *vōluptāt-is*, *pleasure*.

praemiū, *-ī*, *reward*.

tīmōr, *-ōr-is*, *fear*, *panic*.

ālīquantū *āgrī*, *a considerable piece of ground*.

sententiā, *-ae*, *opinion*.

ōpērā, *-ae*, *labor*, *pains*.

tantā ōpērā, *so great labor*.

tantū ōpērae, *so much (of) labor*. *Tantūs*, meaning *so great*, agrees with the Noun; meaning *so much*, it is neuter, and followed by the Partitive Genitive. *Quantūs* is used in the same way.

Quālīs est dōmīnūs, *tālīs est servūs*, *as is the master, so is the slave*; or, *est* being omitted,

Quālīs dōmīnūs, *tālīs servūs*, *the slave is such as the master is*.

Translate into English.

Quantū vōluptātīs virtūs praebebēt? Tantūs tīmōr centuriōnēs occūpāvīt. Quōt hōmīnēs, tōt sententiāe. Quantūs est agrīcōlae taurūs? Quantā sunt hūjūs bōvīs cornuā? Quōt lēgiōnēs īn castrīs sunt? Quōt hōmīnēs, tōtīdēm ānīmī. Quālīs est impērātōr, tālēs sunt mīlītēs. Quantā praemiā virtūs hābēt? Quantū ōpērae poētae carmīnībūs suīs dant! Rēx huīc servō ālīquantū aurī dēdīt.*

* See § 88, Rem. 3.

VERBS.

§ 93. 1. A Verb is a word which declares or affirms something.

2. That of which the declaration is made is called the *Subject*.

3. Verbs have—

(a) *Moods*, or different forms which express different kinds of affirmation; as, *āṁ-ō*, I love; *āmā-rě-m*, I might love.

(b) *Tenses*, or different forms to show the *time* when the thing declared takes place, and whether the action is *complete* or *incomplete*; as, *āṁ-ō*, I love, I *am* loving; *āmā-bā-m*, I *was* loving; *āmāv-ī*, I *have* loved; *āmāv-ērā-m*, I *had* loved.

(c) *Voices*, or different forms which show whether the Subject *acts* (as, John *strikes*), or is *acted upon* (as, John *is struck*).

(d) *Persons* and *Numbers*, or different forms which correspond to the person and number of the Subject.

4. These various forms are distinguished from one another by certain endings; and the adding of these endings to the stem is called CONJUGATION.

5. In respect to meaning, Verbs are either *Transitive* or *Intransitive*.

6. A Transitive Verb is one which requires an Object to complete the sense; as, *poētā rēgīnām laudāt*, the poet praises the queen.

7. An Intransitive Verb is one which does not require an Object to complete the sense; as, *āquīlā vōlāt*, the eagle flies.

8. In respect to form, Verbs are either *Regular* or *Irregular*. Irregular Verbs vary, in some of their parts, from the usual rule of formation.

MOODS.

§ 94. 1. There are three Moods,—the *Indicative*, the *Subjunctive*, and the *Imperative*.

2. The Indicative Mood declares a thing as a *fact*, or asks a question; as, *āmāt*, he loves; *āmāt-ně?* does he love?

3. The Subjunctive Mood represents a thing not as a *fact*, but as *simply conceived in the mind*; as, *āmā-rě-m*, I would love.

4. The Imperative Mood is used in *commanding*, *exhorting*, or *entreating*; as, *hūc vĕnĭ*, come hither.

5. The Indicative, Subjunctive, and Imperative are called by grammarians the *Finite* Verb, because they limit the action to some particular Subject. The *Infinitive*, *Participles*, *Gerund*, and *Supine* are called the *Indefinite* Verb, because they express action indefinitely, without limitation to a particular Subject.

TENSES.

§ 95. There are three divisions of time,—the *present*, the *past*, and the *future*. In each division there are two Tenses—one expressing *incomplete* action; the other, *completed* action. There are, therefore, six Tenses: three for incomplete action, viz. the *Present*, the *Imperfect*, and the *Future*; and three for completed action, viz. the *Present-Perfect*, the *Past-Perfect*, and the *Future-Perfect*. Thus:

<i>Time.</i>	<i>Incomplete Action.</i>		<i>Tense.</i>
<i>Pres. Time.</i>	ăm- ō ,	<i>I am loving.</i>	<i>Present.</i>
<i>Past Time.</i>	ămā-bă- m ,	<i>I was loving.</i>	<i>Imperfect.</i>
<i>Future Time.</i>	ămā-b- ō ,	<i>I shall love.</i>	<i>Future.</i>

<i>Time.</i>	<i>Completed Action.</i>		<i>Name.</i>
<i>Pres. Time.</i>	ămāv- ī ,	<i>I have loved.</i>	<i>Pres.-Perf.</i>
<i>Past Time.</i>	ămāv- ēră-m ,	<i>I had loved.</i>	<i>Past-Perf.</i>
<i>Future Time.</i>	ămāv- ēr-ō ,	<i>I shall have loved.</i>	<i>Fut.-Perf.</i>

I. The Present tense expresses *incomplete* action in *present* time; as, *ăm-ō*, I love, I am loving.

Remark 1.—This tense also expresses an existing custom or a general truth; as, *Rōmānī signūm tūbā dant*, the Romans give the signal with a trumpet; *Deūs mundūm rēgīt*, God rules the universe.

Remark 2.—The Present tense is often used for a Past to give greater animation to the narrative. This is called the *Historical Present*; *mīlītēs ād armă concurrunt*, the soldiers rush(ed) to arms.

Remark 3.—This tense, especially with *jām*, *jamdiū*, and words of like meaning, may also express what has existed and still exists; as, *jām multōs annōs bellūm gērō*, for many years now I have waged war, and am still waging it; or, I have been waging war now going on many years.

II. The Imperfect tense expresses *incomplete* action in *past* time; as, *ămā-bă-m*, I was loving.

Remark 4.—This tense expresses—

(a) A customary past action; as, *ămābām*, I used to love.

(b) What had existed and was still existing in past time, especially with *jām*, *jamdiū*, and words of like meaning; as, *jām multōs annōs bellūm gērēbām*, I had been carrying on war now going on many years.

(c) The *beginning* or *attempting* of a thing in past time; *Por-senā eūm terrēbāt*, Porsena tried-to-frighten him.

(d) In letters this tense is sometimes used (in reference to the time of their reception) for a Present.

III. The Future tense expresses *incomplete* action in *future* time; as, *āmā-b-ō*, I shall love.

IV. The Present-Perfect tense expresses *completed* action in *present* time; as, *āmāv-ī*, I have loved.

The same form of the Verb is used to express an action *indefinitely* as past, without reference to its continuance or completion. This is called the *Aorist-Perfect* or *Indefinite-Perfect*; as, *cēnāv-ī*, I supped (at some indefinite past time).

V. The Past-Perfect tense expresses *completed* action in *past* time; as, *āmāv-ērā-m*, I had loved.

VI. The Future-Perfect tense expresses *completed* action in *future* time; as, *āmāv-ēr-ō*, I shall have loved.

VOICES.

§ 96. 1. There are two Voices, the *Active* and the *Passive*.

2. The Active Voice represents the Subject as acting; as, *ām-ō*, I love.

3. The Passive Voice represents the Subject as *acted upon*; as, *ām-ōr*, I am loved.

Remark 1.—The same idea may be expressed both by the Active and the Passive form; as, *puēr lībrūm lēgīt*, the boy reads the book; or, *lībēr ā puērō lēgītūr*, the book is read by the boy. The Object in the Active becomes the Subject in the Passive, and the Subject in the Active is expressed by the Ablative with the Preposition *ā* or *āb* (*Ablative of the Agent*).

Remark 2.—As Intransitive Verbs have no Object in the Active, they have no *personal* Passive form. (See § 115, III.)

Remark 3.—The Passive Voice frequently represents the Agent as acting upon himself; as, *fērōr*, I bear myself, I go. This use of the Passive is common in the poets.

PERSONS AND NUMBERS.

§ 97. Verbs have three Persons, the first, the second, and the third; and two Numbers, the Singular and the Plural. These either correspond to or indicate the Person and Number of the Subject.

THE INDEFINITE VERB.

§ 98. 1. The *Infinitive*, *Participles*, *Gerund*, and *Supine* are called the *Indefinite Verb*, because they express action *indefinitely*, without limitation to a particular Subject. The Participle is the *Adjective-Verb*; the Infinitive, Gerund, and Supine, the *Noun-Verb*.

2. The *Infinitive* expresses the action of the Verb simply, without limiting it to any Subject. It is a neuter Verbal Noun in the Nominative and Accusative, the simple name of the action. The other cases are supplied by the Gerund and Ablative Supine.

NOTE.—The Infinitive has no idea of time connected with it, but represents the action as *incomplete* or *completed* at the time of the leading Verb:

<i>Dīcīt mē scrībērē,</i>	He represents me <i>to be writing</i> ; <i>i. e.</i> He says that I <i>am writing</i> .
<i>Dīxīt mē scrībērē,</i>	He represented me <i>to be writing</i> ; <i>i. e.</i> He said that I <i>was writing</i> .
<i>Dīcīt mē scrīpsissē,</i>	He represents me <i>to have written</i> ; <i>i. e.</i> He says that I <i>have written</i> .
<i>Dīxīt mē scrīpsissē,</i>	He represented me <i>to have written</i> ; <i>i. e.</i> He said that I <i>had written</i> .

The Infinitive Present and Perfect of *essē*, with the Future Active Participle, form what grammarians call the *Future* and *Future-Perfect* Infinitive; but the futurity is expressed by the Participle, not by the Infinitive:

<i>Dīcīt mē essē scrīptūrū,</i>	He represents me <i>to be about to write</i> ; <i>i. e.</i> He says that I <i>am about to write</i> ; <i>i. e.</i> He says that I <i>will write</i> .
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3. Transitive Verbs have two Participles in the Active, viz. the *Present* and the *Future*; as, *ā mā-n-s*, loving, *āmāt-ūr-ūs*, about to love; and two in the Passive, viz. the *Perfect* and the *Gerundive* (sometimes called the *Future Passive Participle*); as, *āmāt-ūs*, loved, having been loved; *āmā-nd-ūs*, to be loved.

4. The *Gerund* is a Verbal Noun of the Second Declension, in the Genitive, Dative, Accusative, and Ablative (the Nominative being supplied by the Infinitive); as, *mōdūs ōpērandī*, the manner of working.

5. The *Supine* is a Verbal Noun of the Fourth Declension, used in the Accusative and Ablative; as, *āmā-t-ūm*, to love; *āmā-t-ū*, to be loved, or to love.

CONJUGATION.

§ 99. 1. As we have seen (§ 21, V.), there are, strictly speaking, but two Conjugations in Latin, distinguished according to the final letter (or *characteristic*) of the Present-stem:

I. The Vowel Conjugation (stem-characteristics *ā*, *ē*, and *ī*).

II. The Consonant Conjugation (stem-characteristic a Consonant or *ŭ*).

As *ŭ* is a Semi-Consonant, Verbs having the characteristic *ŭ* follow the Consonant Conjugation.

2. The Vowel Conjugation embraces what are commonly known as the First, Second, and Fourth Conjugations.

The Consonant Conjugation embraces what is commonly known as the Third.

3. For convenience, however, we divide Verbs into four Conjugations, distinguished by the final letter (or *characteristic*) of the Present-stem. This Present-stem

is found by striking off the ending *-rě* of the *Present Infinitive Active* (dropping in addition, in the Third or Consonant Conjugation, the *ě* (short) inserted before *-rě*. See § 75, 1).

4. Verbs whose stem-characteristic is—

<i>ā</i>	belong to the First (A) Conjugation; as, <i>āmā-rě</i> , to love.
<i>ē</i> “ “	Second (E) “ “ <i>mōnē-rě</i> , to advise.
a Cons. } or <i>ŭ</i> “ }	Third (Cons.) “ “ <i>rěg-ě-rě</i> , to rule.
<i>ī</i> “ “	Fourth (I) “ “ <i>audī-rě</i> , to hear.

We thus see that the Present-stem of these Verbs is respectively *āmā-*, *mōnē-*, *rěg-*, and *audī-*.

EXCEPTION.—*Dā-rě*, to give, alone in the First Conjugation has *ā* (short) before *-rě* of the Infinitive.

5. Besides this *Present-stem* (on which are formed the tenses expressing incomplete action, together with the Gerund and Gerundive), there is also a *Perfect-stem*, on which are formed the Perfect tenses of the Active Voice; and a *Supine-stem*, on which are formed the Supines, the Future Active Participle, and the Perfect Passive Participle.

6. The Perfect-stem is formed in the Vowel Conjugations (First, Second, and Fourth) by adding *v* to the Present-stem; in the Consonant (Third) Conjugation variously, but often by adding *s* to the Present-stem. But in the Second Conjugation only a few Verbs (*děleō*, *fleō*, *neō*, and compounds of *-pleō* and *-ōleō*) follow this regular formation, most of them dropping the stem-vowel *ē* and adding *ŭ*; so, again, for convenience, we give the rule:

7. The Perfect-stem is formed for the most part—

In the First Conjugation by adding *-v* to the Present-stem.

“ Second “ “ -*ŭ* “ “

(dropping the stem-vowel (*characteristic*); see § 52, 2).

In the Third* Conjugation generally by adding *-s* to the Present-stem.

In the Fourth Conjugation by adding *-v* to the Present-stem.

8. The Supine-stem is generally formed in all the Conjugations by adding *t* to the Present-stem; as, *āmā-t-ŭm*, *audī-t-ŭm*, etc.

CAUTION.—In the Second Conjugation most Verbs drop the stem-vowel (*characteristic*) before *t*, and insert *ŷ* (short) as a connecting vowel. In the Third Conjugation, *t* is often changed into *s* for euphony. (See § 52, 3, and § 75, 6.)

§ 100. ESSĚ, *to be*.

PRINCIPAL PARTS.

<i>Indic. Pres.</i>	<i>Infin. Pres.</i>	<i>Indic. Perf.</i>	<i>Fut. Part.</i>
sŭm,	essĚ,	fŭi,	fŭtŭrŭs.

INDICATIVE MOOD.

Present.

<i>Pers. Singular.</i>	<i>Plural.</i>
1. sŭ-m, I am,	sŭ-mŭs, we are,
2. ĕs, thou art,	es-tis, ye are,
3. es-t, he is,	su-nt, they are.

Imperfect.

1. ĕr-ă-m, I was,	ĕr-ă-mŭs, we were,
2. ĕr-ă-s, thou wast,	ĕr-ă-tis, ye were,
3. ĕr-ă-t, he was,	ĕr-a-nt, they were.

Future, *shall* or *will*.

1. ĕr-ŏ, I shall be,	ĕr-i-mŭs, we shall be,
2. ĕr-i-s, thou wilt be,	ĕr-i-tis, ye will be,
3. ĕr-i-t, he will be,	ĕr-u-nt, they will be.

* For other ways of forming the Perfect-stem in this Conjugation, see App. VI., § 257, 1.

Present-Perfect, *have been* (Aorist-Perfect, *was*).

Pers.	Singular.	Plural.
1.	fŭ-ī, <i>I have been, or was,</i>	fŭ-ī-mŭs, <i>we have been, or were,</i>
2.	fŭ-i-stī, <i>thou hast been, or wast,</i>	fŭ-i-stīs, <i>ye have been, or were,</i>
3.	fŭ-ī-t, <i>he has been, or was,</i>	fŭ-ē-runt, or } <i>they have been,</i> fŭ-ē-rě, } <i>or were.</i>

Past-Perfect.

1.	fŭ-ēră-m, <i>I had been,</i>	fŭ-ēră-mŭs, <i>we had been,</i>
2.	fŭ-ēră-s, <i>thou hadst been,</i>	fŭ-ēră-tīs, <i>ye had been,</i>
3.	fŭ-ēră-t, <i>he had been,</i>	fŭ-ēra-nt, <i>they had been.</i>

Future-Perfect, *shall or will have.*

1.	fŭ-ēr-ō, <i>I shall have been,</i>	fŭ-ērī-mŭs, <i>we shall have been,</i>
2.	fŭ-ērī-s, <i>thou wilt have been,</i>	fŭ-ērī-tīs, <i>ye will have been,</i>
3.	fŭ-ērī-t, <i>he will have been,</i>	fŭ-ēri-nt, <i>they will have been.</i>

SUBJUNCTIVE MOOD.

Present, *may.*

1.	sī-m, <i>I may be,</i>	sī-mŭs, <i>we may be,</i>
2.	sī-s, <i>thou mayst be,</i>	sī-tīs, <i>ye may be,</i>
3.	sī-t, <i>he may be,</i>	si-nt, <i>they may be.</i>

Imperfect, *might, would, or should.*

1.	es-sě-m, <i>I might be,</i>	es-sē-mŭs, <i>we might be,</i>
2.	es-sē-s, <i>thou mightst be,</i>	es-sē-tīs, <i>ye might be,</i>
3.	es-sě-t, <i>he might be,</i>	es-se-nt, <i>they might be.</i>

Perfect.

1.	fŭ-ērī-m, <i>I may have been,</i>	fŭ-ērī-mŭs, <i>we may have been,</i>
2.	fŭ-ērī-s, <i>thou mayst have been,</i>	fŭ-ērī-tīs, <i>ye may have been,</i>
3.	fŭ-ērī-t, <i>he may have been,</i>	fŭ-ēri-nt, <i>they may have been.</i>

Past-Perfect, *might, would, or should have.*

Pers.	Singular.	Plural.
1.	fŭ-issě-m, <i>I might have been,</i>	fŭ-issē-mŭs, <i>we might have been,</i>
2.	fŭ-issē-s, <i>thou mightst have been,</i>	fŭ-issē-tīs, <i>ye might have been,</i>
3.	fŭ-issě-t, <i>he might have been,</i>	fŭ-isse-nt, <i>they might have been.</i>

IMPERATIVE MOOD.

<i>Present.</i>	2. ęs, <i>be thou,</i>	es-tě, <i>be ye,</i>
<i>Future.</i>	2. es-tŏ, <i>thou shalt be,</i>	es-tŏtě, <i>ye shall be,</i>
	3. es-tŏ, <i>he shall be,</i>	su-ntŏ, <i>they shall be.</i>

INFINITIVE

<i>Present.</i>	es-sě, <i>to be,</i>
<i>Perfect.</i>	fŭ-issě, <i>to have been,</i>
<i>Future.</i>	fŭ-tŭr-ŭs (-ă, -ŭm,) es-sě, or fŏ-rě, <i>to be about to be.</i>

PARTICIPLE.

<i>Future.</i>	fŭ-tŭr-ŭs, -ă, -ŭm, <i>about to be.</i>
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§ 101. FIRST CONJUGATION.

ACTIVE VOICE.

PRINCIPAL PARTS.

<i>Indic. Pres.</i>	<i>Inf. Pres.</i>	<i>Indic. Perf.</i>	<i>Supine.</i>
ăm-ŏ,	ămā-rě,	ămāv-ī,	ămāt-ŭm.

INDICATIVE MOOD.

Present, *love, do love, am loving.*

<i>Sing.</i>	ăm-ŏ,	<i>I love,</i>
	ămā-s,	<i>thou lovest,</i>
	ămă-t,	<i>he loves;</i>

Present, *love, do love, am loving.*

<i>Plur.</i>	ămā-mūs,	<i>we love,</i>
	ămā-tīs,	<i>ye love,</i>
	ăma-nt,	<i>they love.</i>

Imperfect, *was loving, loved, did love.*

<i>Sing.</i>	ămā-bă-m,	<i>I was loving,</i>
	ămā-bă-s,	<i>thou wast loving</i>
	ămā-bă-t,	<i>he was loving ;</i>
<i>Plur.</i>	ămā-bă-mūs,	<i>we were loving,</i>
	ămā-bă-tīs,	<i>ye were loving,</i>
	ămā-ba-nt,	<i>they were loving.</i>

Future, *shall or will love.*

<i>Sing.</i>	ămā-b-ō,	<i>I shall love,</i>
	ămā-bī-s,	<i>thou wilt love,</i>
	ămā-bī-t,	<i>he will love ;</i>
<i>Plur.</i>	ămā-bī-mūs,	<i>we shall love,</i>
	ămā-bī-tīs,	<i>ye will love,</i>
	ămā-bu-nt,	<i>they will love.</i>

Present-Perfect, *have loved.* Aorist-Perfect, *loved.*

<i>Sing.</i>	ămāv-ī,	<i>I have loved,</i>
	ămāv-i-stī,	<i>thou hast loved,</i>
	ămāv-ī-t,	<i>he has loved ;</i>
<i>Plur.</i>	ămāv-ī-mūs,	<i>we have loved,</i>
	ămāv-i-stīs,	<i>ye have loved,</i>
	ămāv-ē-runt (or -ē-rě),	<i>they have loved.</i>

Past-Perfect, *had loved.*

<i>Sing.</i>	ămāv-ēră-m,	<i>I had loved,</i>
	ămāv-ēră-s,	<i>thou hadst loved,</i>
	ămāv-ēră-t,	<i>he had loved ;</i>
<i>Plur.</i>	ămāv-ēră-mūs,	<i>we had loved,</i>
	ămāv-ēră-tīs,	<i>ye had loved,</i>
	ămāv-ěra-nt,	<i>they had loved.</i>

Future-Perfect, *shall or will have loved.*

<i>Sing.</i>	ămāv-ěr-ō,	<i>I shall have loved,</i>
	ămāv-ěrī-s,	<i>thou wilt have loved,</i>
	ămāv-ěrī-t,	<i>he will have loved ;</i>
<i>Plur.</i>	ămāv-ěrī-mūs,	<i>we shall have loved,</i>
	ămāv-ěrī-tīs,	<i>ye will have loved,</i>
	ămāv-ěrī-nt,	<i>they will have loved.</i>

SUBJUNCTIVE MOOD.

Present, *may love.*

<i>Sing.</i>	ămē-m,	<i>I may love,</i>
	ămē-s,	<i>thou mayst love,</i>
	ămē-t,	<i>he may love ;</i>
<i>Plur.</i>	ămē-mūs,	<i>we may love,</i>
	ămē-tīs,	<i>ye may love,</i>
	ămē-nt,	<i>they may love.</i>

Imperfect, *might, would, or should love.*

<i>Sing.</i>	ămā-rē-m,	<i>I might love,</i>
	ămā-rē-s,	<i>thou mightst love,</i>
	ămā-rē-t,	<i>he might love ;</i>
<i>Plur.</i>	ămā-rē-mūs,	<i>we might love,</i>
	ămā-rē-tīs,	<i>ye might love,</i>
	ămā-re-nt,	<i>they might love.</i>

Present-Perfect, *may have loved.*

<i>Sing.</i>	ămāv-ěrī-m,	<i>I may have loved,</i>
	ămāv-ěrī-s,	<i>thou mayst have loved,</i>
	ămāv-ěrī-t,	<i>he may have loved ;</i>
<i>Plur.</i>	ămāv-ěrī-mūs,	<i>we may have loved,</i>
	ămāv-ěrī-tīs,	<i>ye may have loved,</i>
	ămāv-ěrī-nt,	<i>they may have loved.</i>

Past-Perfect, *might, would, or should have loved.*

<i>Sing.</i>	ămāv-issē-m,	<i>I might have loved,</i>
	ămāv-issē-s,	<i>thou mightst have loved,</i>
	ămāv-issē-t,	<i>he might have loved ;</i>

Past-Perfect, *might, would, or should have loved.*

<i>Plur.</i>	<i>ămāv-issē-mūs,</i>	<i>we might have loved,</i>
	<i>ămāv-issē-tīs,</i>	<i>ye might have loved,</i>
	<i>ămāv-isse-nt,</i>	<i>they might have loved.</i>

IMPERATIVE MOOD.

<i>Pres. Sing.</i>	<i>ămā,</i>	<i>love thou ;</i>
<i>Plur.</i>	<i>ămā-tě,</i>	<i>love ye.</i>
<i>Fut. Sing.</i>	<i>ămā-tǔ,</i>	<i>thou shalt love,</i>
	<i>ămā-tǔ,</i>	<i>he shall love ;</i>
<i>Plur.</i>	<i>ămā-tǔtě,</i>	<i>ye shall love,</i>
	<i>ămā-ntǔ,</i>	<i>they shall love.</i>

INFINITIVE.

<i>Present.</i>	<i>ămā-rě,</i>	<i>to love, to be loving,</i>
<i>Perfect.</i>	<i>ămāv-issě,</i>	<i>to have loved,</i>
<i>Future.</i>	<i>ămāt-ūr-ūs (-ă, -ŭm,)</i>	
	<i>essě,</i>	<i>to be about to love,</i>
<i>Fut. Perf.</i>	<i>ămāt-ūr-ūs (-ă, -ŭm,)</i>	
	<i>fŭ-issě,</i>	<i>to have been about to love,</i>

PARTICIPLES.

<i>Present.</i>	<i>ăma-n-s (Gen. ămā-nt-īs),</i>	<i>loving,</i>
<i>Future.</i>	<i>ămāt-ūr-ūs, -ă, -ŭm,</i>	<i>about to love.</i>

GERUND.

<i>Nom.</i>	<i>(ămā-rě),</i>	<i>loving,</i>
<i>Gen.</i>	<i>ăma-nd-ī,</i>	<i>of loving,</i>
<i>Dat.</i>	<i>ăma-nd-ō,</i>	<i>for loving,</i>
<i>Acc.</i>	<i>ăma-nd-ŭm,</i>	<i>loving (often with ăd and intěr),</i>
<i>Abl.</i>	<i>ăma-nd-ō,</i>	<i>by loving.</i>

SUPINE.

ămāt-ŭm,	<i>to love,</i>
ămāt-ŭ,	<i>to love, to be loved.</i>

§ 102. PASSIVE VOICE.

PRINCIPAL PARTS.

<i>Indic. Pres.</i>	<i>Infin. Perf.</i>	<i>Indic. Perf.</i>
ăm-ŏ-r,	ămā-rī,	ămāt-ŭs sŭ-m.

INDICATIVE MOOD.

Present, *am loved.*

<i>Sing.</i>	ăm-ŏ-r,	<i>I am loved,</i>
	ămā-rīs (-rě),	<i>thou art loved,</i>
	ămā-tŭr,	<i>he is loved ;</i>
<i>Plur.</i>	ămā-mŭr,	<i>we are loved,</i>
	ămā-mīnī,	<i>ye are loved,</i>
	ăma-ntŭr,	<i>they are loved.</i>

Imperfect, *was loved.*

<i>Sing.</i>	ămā-bă-r,	<i>I was loved,</i>
	ămā-bā-rīs (-rě),	<i>thou wast loved,</i>
	ămā-bā-tŭr,	<i>he was loved ;</i>
<i>Plur.</i>	ămā-bā-mŭr,	<i>we were loved,</i>
	ămā-bā-mīnī,	<i>ye were loved,</i>
	ămā-ba-ntŭr,	<i>they were loved.</i>

Future, *shall or will be loved.*

<i>Sing.</i>	ămā-bŏ-r,	<i>I shall be loved,</i>
	ămā-bě-rīs (-rě),	<i>thou wilt be loved,</i>
	ămā-bī-tŭr,	<i>he will be loved ;</i>
<i>Plur.</i>	ămā-bī-mŭr,	<i>we shall be loved,</i>
	ămā-bī-mīnī,	<i>ye will be loved,</i>
	ămā-bu-ntŭr,	<i>they will be loved.</i>

Present-Perfect and Aorist-Perfect, *have been or was loved.*

<i>Sing.</i>	ămāt-ūs (-ă, -ŭm,) sŭ-m,*	<i>I have been loved,</i>
	ămāt-ūs (-ă, -ŭm,) ęs,	<i>thou hast been loved,</i>
	ămāt-ūs (-ă, -ŭm,) es-t,	<i>he has been loved ;</i>
<i>Plur.</i>	ămāt-ī (-ae, -ă,) sŭ-mŭs,	<i>we have been loved,</i>
	ămāt-ī (-ae, -ă,) es-tis,	<i>ye have been loved,</i>
	ămāt-ī (-ae, -ă,) su-nt,	<i>they have been loved.</i>

Past-Perfect, *had been loved.*

<i>Sing.</i>	ămāt-ūs (-ă, -ŭm,) ęr-ă-m,	<i>I had been loved,</i>
	ămāt-ūs (-ă, -ŭm,) ęr-ă-s,	<i>thou hadst been loved,</i>
	ămāt ūs (-ă, -ŭm,) ęr-ă-t,	<i>he had been loved ;</i>
<i>Plur.</i>	ămāt-ī (-ae, -ă,) ęr-ă-mŭs,	<i>we had been loved,</i>
	ămāt-ī (-ae, -ă,) ęr-ă-tis,	<i>ye had been loved,</i>
	ămāt-ī (-ae, -ă,) ęr-a-nt,	<i>they had been loved.</i>

Future-Perfect, *shall have been loved.*

<i>Sing.</i>	ămāt-ūs (-ă, -ŭm,) ęr-ŏ,	<i>I shall have been loved,</i>
	ămāt-ūs (-ă, -ŭm,) ęr-ī-s,	<i>thou wilt have been loved,</i>
	ămāt ūs (-ă, -ŭm,) ęr-ī-t,	<i>he will have been loved ;</i>
<i>Plur.</i>	ămāt-ī (-ae, -ă,) ęr-ī-mŭs,	<i>we shall have been loved,</i>
	ămāt-ī (-ae, -ă,) ęr-ī-tis,	<i>ye will have been loved,</i>
	ămāt-ī (-ae, -ă,) ęr-u-nt,	<i>they will have been loved.</i>

SUBJUNCTIVE MOOD.

Present, *may be loved.*

<i>Sing.</i>	ămē-r,	<i>I may be loved,</i>
	ămē-ris (-rě),	<i>thou mayst be loved,</i>
	ămē-tŭr,	<i>he may be loved ;</i>

* In the tenses for *completed* action in the Passive, the forms *fuī* instead of *sŭm*, *fuērăm* instead of *ęrăm*, *fuērŏ* instead of *ęrŏ*, *fuērīm* instead of *sīm*, *fuissēm* instead of *essēm*, *fuissē* instead of *essē*, are sometimes used, chiefly when we wish to emphasize that the action is over and done.

Present, *may be loved.*

<i>Plur.</i>	ămē-mŭr,	<i>we may be loved,</i>
	ămē-mīnī,	<i>ye may be loved,</i>
	ăme-ntŭr,	<i>they may be loved.</i>

Imperfect, *might, would, or should be loved.*

<i>Sing.</i>	ămā-rě-r,	<i>I might be loved,</i>
	ămā-rě-rīs (-rě),	<i>thou mightst be loved,</i>
	ămā-rě-tŭr,	<i>he might be loved ;</i>
<i>Plur.</i>	ămā-rě-mŭr,	<i>we might be loved,</i>
	ămā-rě-mīnī,	<i>ye might be loved,</i>
	ămā-re-ntŭr,	<i>they might be loved.</i>

Present-Perfect, *may have been loved.*

<i>Sing.</i>	ămāt-ŭs (-ă, -ŭm,) sī-m,	<i>I may have been loved,</i>
	ămāt-ŭs (-ă, -ŭm,) sī-s,	<i>thou mayst have been loved,</i>
	ămāt-ŭs (-ă, -ŭm,) sī-t,	<i>he may have been loved ;</i>
<i>Plur.</i>	ămāt-ī (-ae, -ă,) sī-mŭs,	<i>we may have been loved,</i>
	ămāt-ī (-ae, -ă,) sī-tīs,	<i>ye may have been loved,</i>
	ămāt-ī (ae, -a,) si-nt,	<i>they may have been loved.</i>

Past-Perfect, *might, would, or should have been loved.*

<i>Sing.</i>	ămāt-ŭs (-ă, -ŭm,) es-sě-m,	<i>I might have been loved,</i>
	ămāt-ŭs (-ă, -ŭm,) es-sě-s,	<i>thou mightst have been loved,</i>
	ămāt-ŭs (-ă, -ŭm,) es-sě-t,	<i>he might have been loved ;</i>
<i>Plur.</i>	ămāt-ī (-ae, -ă,) es-sě-mŭs,	<i>we might have been loved,</i>
	ămāt-ī (-ae, -ă,) es-sě-tīs,	<i>ye might have been loved,</i>
	ămāt-ī (-ae, -ă,) es-se-nt,	<i>they might have been loved.</i>

IMPERATIVE MOOD.

<i>Pres. Sing.</i>	ămā-rě,	<i>be thou loved ;</i>
<i>Plur.</i>	ămā-mīnī,	<i>be ye loved.</i>
<i>Fut. Sing.</i>	ămā-tŭr,	<i>thou shalt be loved,</i>
	ămā-tŭr,	<i>he shall be loved ;</i>
<i>Plur.</i>	ăma-ntŭr,	<i>they shall be loved.</i>

INFINITIVE.

<i>Present.</i>	ămā-rī,	<i>to be loved.</i>
<i>Perfect.</i>	ămāt-ūs (-ă, -ŭm,) essě,	<i>to have been loved.</i>
<i>Future.</i>	ămāt-ŭm iri,	<i>to be about to be loved.</i>
<i>Fut. Perf.</i>	ămāt-ūs (-ă, -ŭm,) főrě,	<i>to be about to have been loved.</i>

PARTICIPLES.

<i>Perfect.</i>	ămāt-ūs, -ă, -ŭm,	<i>loved, or having been loved.</i>
<i>Gerundive.</i>	ăma-nd-ūs, -ă, -ŭm,	<i>to be loved.</i>

State the Mood, Tense, Voice, Person, Number, and meaning of the following :

Ămās, ămēs, ămā, ămans, ămant, ămēr, ămō, ămēt, ămăt, ămōr, ămārě, ămătīs, ămārī, ămābās, ămārěr, ămārēs, ămētīs, ămābant, ămābīs, ămābăt, ămābunt, ămērīs, ămătŭr, ămătě, ămārīs, ămāvī, ămandō, ămantīs, ămārent, ămābătīs, ămārentŭr, ămătōtě, ămābītīs, ămāmŭr, ămābīmŭr, ămārēmŭs, ămāvistīs, ămāvērīs, ămāvissēm, ămāmīnī, ămābīmīnī, ămătī ērătīs, ămāvērant, ămābāmīnī, ămāvissētīs, ămārēmŭs, ămāvissě, essě ămătŭrŭs, ămătŭs sīm, ămēmīnī, ămāvērās, ămārēmīnī, ămătī ērunt, ămătŭs sīt, ămătŭs essě.

Translate into Latin.

We are loved, ye might be loved, they have loved, thou wouldst have loved, ye will love, we were loving, ye loved, I may have been loved, he shall be loved, be ye loved, to have loved, to be about to love, they had loved, he would have loved, we have been loved, we shall love, ye might be loved, they might love, he would have loved, I would have been loved, of loving, to love, ye were loved, he is loved.

§ 103. SECOND CONJUGATION.

ACTIVE VOICE.

PASSIVE VOICE.

PRINCIPAL PARTS.

<i>Ind. Pres.</i>	möne-ō,	<i>Indic. Pres.</i>	möne-ō-r,
<i>Inf. Pres.</i>	mönē-rě,	<i>Infin. Pres.</i>	mönē-rī,
<i>Ind. Perf.</i>	mönu-ī,	<i>Indic. Perf.</i>	mönīt-ūs
<i>Supine.</i>	mönīt-üm.		sū-m.

INDICATIVE MOOD.

Present.

<i>I advise.</i>	<i>I am advised.</i>
<i>Sing.</i> möne-ō, mönē-s, möně-t,	<i>Sing.</i> möne-ō-r, mönē-rīs (-rě), mönē-tūr,
<i>Plur.</i> mönē-mūs, mönē-tīs, möne-nt.	<i>Plur.</i> mönē-mūr, mönē-mīnī, möne-ntūr.

Imperfect.

<i>I was advising.</i>	<i>I was advised.</i>
<i>Sing.</i> mönē-bă-m, mönē-bă-s, mönē-bă-t,	<i>Sing.</i> mönē-bă-r, mönē-bă-rīs (-rě), mönē-bă-tūr,
<i>Plur.</i> mönē-bă-mūs, mönē-bă-tīs, mönē-ba-nt.	<i>Plur.</i> mönē-bă-mūr, mönē-bă-mīnī, mönē-ba-ntūr.

Future.

<i>I shall or will advise.</i>	<i>I shall or will be advised.</i>
<i>Sing.</i> mönē-b-ō, mönē-bī-s, mönē-bī-t,	<i>Sing.</i> mönē-b-ō-r, mönē-bē-rīs (-rě), mönē-bī-tūr,
<i>Plur.</i> mönē-bī-mūs, mönē-bī-tīs, mönē-bu-nt.	<i>Plur.</i> mönē-bī-mūr, mönē-bī-mīnī, mönē-bu-ntur.

ACTIVE VOICE.

PASSIVE VOICE.

Present-Perfect and Aorist-Perfect.

I have advised, or advised.

Sing. mǎnu-ī,
mǎnu-i-stī,
mǎnu-ī-t,
Plur. mǎnu-ī-mūs,
mǎnu-i-stīs,
mǎnu-ē-runt (or -ē-rē).

I was or have been advised.

S. mǎnīt-ūs (-ǎ, -ŭm,) sŭ-m,
mǎnīt-ūs (-ǎ, -ŭm,) ēs,
mǎnīt-ūs (-ǎ, -ŭm,) es-t,
P. mǎnīt-ī (-ae, -ǎ,) sŭ-mūs,
mǎnīt-ī (-ae, -ǎ,) es-tīs,
mǎnīt-ī (-ae, -ǎ,) su-nt.

Past-Perfect.

I had advised.

Sing. mǎnu-ērǎ-m,
mǎnu-ērǎ-s,
mǎnu-ērǎ-t,
Plur. mǎnu-ērǎ-mūs,
mǎnu-ērǎ-tīs,
mǎnu-ērǎ-nt.

I had been advised.

S. mǎnīt-ūs (-ǎ, -ŭm,) ēr-ǎ-m,
mǎnīt-ūs (-ǎ, -ŭm,) ēr-ǎ-s,
mǎnīt-ūs (-ǎ, -ŭm,) ēr-ǎ-t,
P. mǎnīt-ī (ae, -ǎ,) ēr-ǎ-mūs,
mǎnīt-ī (-ae, -ǎ,) ēr-ǎ-tīs,
mǎnīt-ī (-ae, -ǎ,) ēr-a-nt.

Future-Perfect.

I shall have advised.

Sing. mǎnu-ēr-ō,
mǎnu-ērī-s,
mǎnu-ērī-t,
Plur. mǎnu-ērī-mūs,
mǎnu-ērī-tīs,
mǎnu-ērī-nt.

I shall have been advised.

S. mǎnīt-ūs (-ǎ, -ŭm,) ēr-ō,
mǎnīt-ūs (-ǎ, -ŭm,) ēr-ī-s,
mǎnīt-ūs (-ǎ, -ŭm,) ēr-ī-t,
P. mǎnīt-ī (-ae, -ǎ,) ēr-ī-mūs,
mǎnīt-ī (-ae, -ǎ,) ēr-ī-tīs,
mǎnīt-ī (-ae, -ǎ,) ēr-u-nt.

SUBJUNCTIVE MOOD.

Present.

I may advise.

Sing. mǎne-ǎ-m,
mǎne-ǎ-s,
mǎne ǎ-t,

I may be advised.

S. mǎne-ǎ-r,
mǎne-ǎ-rīs (-rē),
mǎne-ǎ-tŭr,

ACTIVE VOICE.

PASSIVE VOICE.

Present.

<i>May advise.</i>	<i>May be advised.</i>
<i>Plur.</i> mǎne-ā-mūs, mǎne-ā-tīs, mǎne-a-nt.	<i>P.</i> mǎne-ā-mūr, mǎne-ā-mīnī, mǎne-a-ntur.

Imperfect.

<i>I might, would, or should advise.</i>	<i>I might, would, or should be advised.</i>
<i>Sing.</i> mǎnē-rē-m, mǎnē-rē-s, mǎnē-rē-t,	<i>S.</i> mǎnē-rē-r, mǎnē-rē-rīs (-rē), mǎnē-rē-tūr,
<i>Plur.</i> mǎnē-rē-mūs, mǎnē-rē-tīs, mǎnē-re-nt.	<i>P.</i> mǎnē-rē-mūr, mǎnē-rē-mīnī, mǎnē-re-ntur.

Present-Perfect.

<i>I may have advised.</i>	<i>I may have been advised.</i>
<i>Sing.</i> mǎnu-ērī-m, mǎnu-ērī-s, mǎnu-ērī-t,	<i>S.</i> mǎnīt-ūs (-ǎ, -ūm,) sī-m, mǎnīt-ūs (-ǎ, -ūm,) sī-s, mǎnīt-ūs (-ǎ, -ūm,) sī-t,
<i>Plur.</i> mǎnu-ērī-mūs, mǎnu-ērī-tīs, mǎnu-ēri-nt.	<i>P.</i> mǎnīt-ī (-ae, -ǎ,) sī-mūs, mǎnīt-ī (-ae, -ǎ,) sī-tīs, mǎnīt-ī (-ae, -ǎ,) sī-nt.

Past-Perfect.

<i>I might, would, or should have advised.</i>	<i>I might, would, or should have been advised.</i>
<i>Sing.</i> mǎnu-issē-m, mǎnu-issē-s, mǎnu-issē-t,	<i>S.</i> mǎnīt-ūs (-ǎ, -ūm,) es-sē-m, mǎnīt-ūs (-ǎ, -ūm,) es-sē-s, mǎnīt-ūs (-ǎ, -ūm,) es-sē-t,
<i>Plur.</i> mǎnu-issē-mūs, mǎnu-issē-tīs, mǎnu-isse-nt.	<i>P.</i> mǎnīt-ī (-ae, -ǎ,) es-sē mūs, mǎnīt-ī (-ae, -ǎ,) es-sē-tīs, mǎnīt-ī (-ae, -ǎ,) es-se-nt.

ACTIVE VOICE.

PASSIVE VOICE.

IMPERATIVE MOOD.

Pres. S. mǎnē, advise thou;

Pres. S. mǎnē-rě, be thou advised;

P. mǎnē-tě, advise ye.

P. mǎnē-mīnī, be ye advised.

Fut. S. mǎnē-tǒ, thou shalt advise.

Fut. S. mǎnē-tǒr, thou shalt be advised.

mǎnē-tǒ, he shall advise.

mǎnē-tǒr, he shall be advised.

P. mǎnē-tǒtě, ye shall advise.

mǎne-ntǒ, they shall advise.

P. mǎne-ntǒr, they shall be advised.

INFINITIVE.

Pres. mǎnē-rě, to advise.

Pres. mǎnē-rī, to be advised.

Perf. mǎnu-issě, to have advised.

Perf. mǎnīt-ūs (-ǎ, -ŭm,) essě, to have been advised.

Fut. mǎnīt-ŭr-ŭs (-ǎ, -ŭm,) essě, to be about to advise.

Fut. mǎnīt-ŭm irī, to be about to be advised.

Fut. Perf. mǎnīt-ŭr-ŭs (-ǎ, -ŭm,) fŭ-issě, to have been about to advise.

Fut. Perf. mǎnīt-ūs (-ǎ, -ŭm,) fǒrě, to have been about to be advised.

PARTICIPLES.

Pres. mǎne-n-s (Gen. mǎne-nt-īs), advising.

Perfect. mǎnīt-ūs, -ǎ, -ŭm, advised.

Fut. mǎnīt-ŭr-ŭs, -ǎ, -ŭm, about to advise.

Gerundive. mǎne-nd-ŭs, -ǎ, -ŭm, to be advised.

GERUND.

Nom.	(mōnē-rě), <i>advising.</i>
Gen.	mōne-nd-ī, <i>of advising.</i>
Dat.	mōne-nd-ō, <i>for advising.</i>
Acc.	mōne-nd-ūm, <i>advising</i> (often with <i>ad</i> and <i>intēr</i>).
Abl.	mōne-nd-ō, <i>by advising.</i>

SUPINE.

ACTIVE VOICE.

mōnīt-ūm, *to advise.*

PASSIVE VOICE.

mōnīt-ū, *to be advised, to advise.*

State the Mood, Tense, Voice, Person, Number, and meaning of the following :

Mōnent, mōnens, mōnēs, mōnē, mōnēt, mōneās, mōnēmūs, mōnētūr, mōnētīs, mōnērīs, mōnērě, mōnēbāt, mōneāt, mōnērēm, mōnuī, mōnentūr, mōnendī, mōnuistī, mōnuērāmūs, mōneāmūs, mōnētě, mōnērī, mōnuissě, mōnītū, mōnītūm īrī, mōnītūrūs fuissě, mōnītī ērātīs, mōnēbīmīnī, mōnuērītīs, mōnuistīs, mōnētōtě, mōnuērīnt, mōnuissēmūs, mōneāmīnī, mōnēbāmīnī, mōnītī fuērīmūs,* mōnītūs fuissět.*

Translate into Latin.

I advise, thou wast advising, thou wast advised, he shall advise, we have been advised, ye are advising, they had advised, ye shall have advised, we advised, he has been advised, I shall be advised, thou mayest advise, he may be advised, we may have advised, ye might have advised, they would have been advised, advise thou, be ye advised, to have been advised, to advise, advising, about to advise, to be advised, of advising. The girls have been advised. The boys may have been advised.

* See foot-note. p. 153.

§ 104. THIRD CONJUGATION.

ACTIVE VOICE.

PASSIVE VOICE.

PRINCIPAL PARTS.

<i>Ind. Pres.</i>	rĕg-ō,	<i>Indic. Pres.</i>	rĕg-ō-r,
<i>Inf. Pres.</i>	rĕg-ĕ-rĕ,	<i>Infin. Pres.</i>	rĕg-ī,
<i>Ind. Perf.</i>	rĕx-ī,	<i>Indic. Perf.</i>	rect-ūs sŭ-m.
<i>Supine.</i>	rect-ŭm.		

INDICATIVE MOOD.

Present.

	<i>I rule.</i>		<i>I am ruled.</i>
<i>Sing.</i>	rĕg-ō, rĕg-ī-s, rĕg-ī-t,	<i>Sing.</i>	rĕg-ō-r, rĕg-ĕ-rīs (-rĕ), rĕg-ī-tŭr,
<i>Plur.</i>	rĕg-ī-mŭs, rĕg-ī-tīs, rĕg-u-nt.	<i>Plur.</i>	rĕg-ī-mŭr, rĕg-ī-mīnī, rĕg-u-ntŭr.

Imperfect.

	<i>I was ruling.</i>		<i>I was ruled.</i>
<i>Sing.</i>	rĕg-ē-bā-m, rĕg-ē-bā-s, rĕg-ē-bā-t,	<i>Sing.</i>	rĕg-ē-bā-r, rĕg-ē-bā-rīs (-rĕ), rĕg-ē-bā-tŭr,
<i>Plur.</i>	rĕg-ē-bā-mŭs, rĕg-ē-bā-tīs, rĕg-ē-ba-nt.	<i>Plur.</i>	rĕg-ē-bā-mŭr, rĕg-ē-bā-mīnī, rĕg-ē-ba-ntŭr.

Future.

	<i>I shall or will rule.</i>		<i>I shall or will be ruled.</i>
<i>Sing.</i>	rĕg-ā-m, rĕg-ē-s, rĕg-ĕ-t,	<i>Sing.</i>	rĕg-ā-r, rĕg-ē-rīs (-rĕ), rĕg-ē-tŭr,
<i>Plur.</i>	rĕg-ē-mŭs, rĕg-ē-tīs, rĕg-e-nt.	<i>Plur.</i>	rĕg-ē-mŭr, rĕg-ē-mīnī, rĕg-e-ntŭr.

ACTIVE VOICE.

PASSIVE VOICE.

Present-Perfect and Aorist-Perfect.

<i>I have ruled or ruled.</i>		<i>I was or have been ruled.</i>	
<i>Sing.</i>	rex-ī, rex-i-stī, rex-ī-t,	<i>S.</i>	rect-ūs (-ǎ, -ŭm,) sŭ-m, rect-ūs (-ǎ, -ŭm,) ēs, rect-ūs (-ǎ, -ŭm,) es-t,
<i>Plur.</i>	rex-ī-mŭs, rex-i-stīs, rex-ē-runt (or ē-rĕ).	<i>P.</i>	rect-ī (-ae, -ǎ,) sŭ-mŭs, rect-ī (-ae, -ǎ,) es-tīs, rect-ī (-ae, -a,) su-nt.

Past-Perfect.

<i>I had ruled.</i>		<i>I had been ruled.</i>	
<i>Sing.</i>	rex-ērǎ-m, rex-ērā-s, rex-ērǎ-t,	<i>S.</i>	rect-ūs (-ǎ, -ŭm,) ēr-ǎ-m, rect-ūs (-ǎ, -ŭm,) ēr-ā-s, rect-ūs (-ǎ, -ŭm,) ēr-ǎ-t,
<i>Plur.</i>	rex-ērā-mŭs, rex-ērā-tīs, rex-ĕra-nt.	<i>P.</i>	rect-ī (-ae, -ǎ,) ēr-ā-mŭs, rect-ī (-ae, -ǎ,) ēr-ā-tīs, rect-ī (-ae, -ǎ,) ēr-a-nt.

Future-Perfect.

<i>I shall have ruled.</i>		<i>I shall have been ruled.</i>	
<i>Sing.</i>	rex-ēr-ō, rex-ērī-s, rex-ērī-t,	<i>S.</i>	rect-ūs (-ǎ, -ŭm,) ēr-ō, rect-ūs (-ǎ, -ŭm,) ēr-ī-s, rect-ūs (-ǎ, -ŭm,) ēr-ī-t,
<i>Plur.</i>	rex-ērī-mŭs, rex-ērī-tīs, rex-ĕri-nt.	<i>P.</i>	rect-ī (-ae, -ǎ,) ēr-ī-mŭs, rect-ī (-ae, -ǎ,) ēr-ī-tīs, rect-ī (-ae, -ǎ,) ēr-u-nt.

SUBJUNCTIVE MOOD.

Present.

<i>I may rule.</i>		<i>I may be ruled.</i>	
<i>Sing.</i>	rĕg-ǎ-m, rĕg-ā-s, rĕg-ǎ-t,	<i>S.</i>	rĕg-ǎ-r, rĕg-ā-rīs (-rĕ), rĕg-ā-tŭr,

ACTIVE VOICE.

PASSIVE VOICE.

Present.

	<i>May rule.</i>		<i>May be ruled.</i>
<i>Plur.</i>	rĕg-ā-mūs, rĕg-ā-tīs, rĕg-a-nt.		<i>P.</i> rĕg-ā-mūr, rĕg-ā-mīnī, rĕg-a-ntur.

Imperfect.

	<i>I might, would, or should rule.</i>		<i>I might, would, or should be ruled.</i>
<i>Sing.</i>	rĕg-ĕ-rĕ-m, rĕg-ĕ-rĕ-s, rĕg-ĕ-rĕ-t,	<i>S.</i>	rĕg-ĕ-rĕ-r, rĕg-ĕ-rĕ-rīs (-rĕ), rĕg-ĕ-rĕ-tūr,
<i>Plur.</i>	rĕg-ĕ-rĕ-mūs, rĕg-ĕ-rĕ-tīs, rĕg-ĕ-re-nt.	<i>P.</i>	rĕg-ĕ-rĕ-mūr, rĕg-ĕ-rĕ-mīnī, rĕg-ĕ-re-ntūr.

Present-Perfect.

	<i>I may have ruled.</i>		<i>I may have been ruled.</i>
<i>Sing.</i>	rex-ĕrī-m, rex-ĕrī-s, rex-ĕrī-t,	<i>S.</i>	rect-ūs (-ă, -ŭm,) sī-m, rect-ūs (-ă, -ŭm,) sī-s, rect-ūs (-ă, -ŭm,) sī-t,
<i>Plur.</i>	rex-ĕrī-mūs, rex-ĕrī-tīs, rex-ĕri-nt.	<i>P.</i>	rect-ī (-ae, -ă,) sī-mūs, rect-ī (-ae, -ă,) sī-tīs, rect-ī (-ae, -ă,) si-nt.

Past-Perfect.

	<i>I might, would, or should have ruled.</i>		<i>I might, would, or should have been ruled.</i>
<i>Sing.</i>	rex-issĕ-m, rex-issĕ-s, rex-issĕ-t,	<i>S.</i>	rect-ūs (-ă, -ŭm,) es-sĕ-m, rect-ūs (-ă, -ŭm,) es-sĕ-s, rect-ūs (-ă, -ŭm,) es-sĕ-t,
<i>Plur.</i>	rex-issĕ-mūs, rex-issĕ-tīs, rex-isse-nt.	<i>P.</i>	rect-ī (-ae, -ă,) es-sĕ-mūs, rect-ī (-ae, -ă,) es-sĕ-tīs, rect-ī (-ae, -ă,) es-se-nt.

ACTIVE VOICE.

PASSIVE VOICE.

IMPERATIVE MOOD.

*Pres. S. rĕg-ě, rule thou;**Pres. S. rĕg-ě-rĕ, be thou ruled;**P. rĕg-ĭ-tě, rule ye.**P. rĕg-ĭ-mĭ-nĭ, be ye ruled.**Fut. S. rĕg-ĭ-tŏ, thou shalt rule,**Fut. S. rĕg-ĭ-tŏr, thou shalt be ruled,**rĕg-ĭ-tŏ, he shall rule;**rĕg-ĭ-tŏr, he shall be ruled;**P. rĕg-ĭ-tŏtĕ, ye shall rule,**P. rĕg-u-ntŏr, they shall be ruled.**rĕg-u-ntŏ, they shall rule.*

INFINITIVE.

*Pres. rĕg-ě-rĕ, to rule.**Pres. rĕg-ĭ, to be ruled.**Perf. rex-issĕ, to have ruled.**Perf. rect-ŭs (-ă, -ŭm,) essĕ, to have been ruled.**Fut. rect-ŭr-ŭs (-ă, -ŭm,) essĕ, to be about to rule.**Fut. rect-ŭm ĭrĭ, to be about to be ruled.**Fut. Perf. rect-ŭr-ŭs (-ă, -ŭm,) fŭ-issĕ, to have been about to rule.**Fut. Perf. rect-ŭs (-ă, -ŭm,) fŏrĕ, to have been about to be ruled.*

PARTICIPLES.

*Pres. rĕg-e-n-s (Gen. rĕgentĭs), ruling.**Perfect. rect-ŭs (-ă, -ŭm,) ruled.**Fut. rect-ŭr-ŭs, (-ă, -ŭm,) about to rule.**Gerundive. rĕg-e-nd-ŭs (-ă, -ŭm,) to be ruled.*

GERUND.

Nom.	(rĕg-ĕ-r-ĕ), <i>ruling</i> .
Gen.	rĕg-e-nd-ī, <i>of ruling</i> .
Dat.	rĕg-e-nd-ō, <i>for ruling</i> .
Acc.	rĕg-e-nd-ŭm, <i>ruling</i> (often with <i>ad</i> and <i>inter</i>).
Abl.	rĕg-e-nd-ō, <i>by ruling</i> .

SUPINE.

ACTIVE VOICE.

rect-ŭm, *to rule*.

PASSIVE VOICE.

rect-ŭ, *to be ruled, to rule*.

State the Mood, Tense, Voice, Person, Number, and meaning of the following :

Rexĭt, rĕgĭs, rĕgāt, rĕgunt, rĕgĕt, rĕgĭt, rĕgĕs, rĕgĕ, rĕgĭ, rĕgant, rĕgās, rĕgent, rĕgens, rexĭ, rĕgĕrĕs, rĕgĕrĕ, rĕgĕrĕ, rĕgĭtĕ, rĕgĭmĭnĭ, rĕgāmĭnĭ, rĕgēmĭnĭ, rĕgentŭr, rĕguntŭr, rĕgantŭr, rĕgĕtŭr, rĕgĭtŭr, rĕgātŭr, rĕgĭtĭs, rĕgātĭs, rĕgĕtĭs, rĕgentĭs, rĕgendĭ, rĕgendō, rĕgĭmŭs, rĕgēmŭr, rĕgāmŭs, rĕgĕrĕrĭs, rĕgĕrĭs, rexĕrĭs, rexĕrĭtĭs, rexissĕs, rexissĕtĭs, rĕgĕbāmĭnĭ, rĕgĭmĭnĭ, rĕgēmĭnĭ, rĕgĕrēmĭnĭ, rectĭ ĕrāmŭs, rectĭ fuissĕtĭs,* rectŭrŭs fuissĕ,* rectōs, rectŭ, rĕgĭtōtĕ, rexistĭs, rexĕrāmŭs.

Translate into Latin.

They may be ruled, ye are ruled, we may rule, he rules, I may rule, thou mayst be ruled, they were ruling, ye would be ruled, we might be ruled, ye were ruled, he was ruling, thou wouldst be ruled, I was ruled, thou ruledst, thou art ruled, thou hast ruled, he has been ruled, the king will rule, we had ruled, ye had been ruled, they shall be ruled, he will have ruled, ye might have ruled, ye had ruled, rule ye, to be ruled, to have ruled, having been ruled, for ruling, he would have ruled.

* See foot-note, p. 153.

§ 105. FOURTH CONJUGATION.

ACTIVE VOICE.

PASSIVE VOICE.

PRINCIPAL PARTS.

<i>Ind. Pres.</i>	audi-ō,	<i>Ind. Pres.</i>	audi-ō-r,
<i>Inf. Pres.</i>	audi-rě,	<i>Inf. Pres.</i>	audi-rī,
<i>Ind. Perf.</i>	audīv-ī,	<i>Perf. Indic.</i>	audīt-ūs sū-m.
<i>Supine.</i>	audit-ūm.		

INDICATIVE MOOD.

Present.

	<i>I hear.</i>		<i>I am heard.</i>
<i>Sing.</i>	audi-ō, audi-s, audī-t,	<i>Sing.</i>	audi-ō-r, audi-rīs (-rě), audī-tūr,
<i>Plur.</i>	audi-mūs, audi-tīs, audi-u-nt.	<i>Plur.</i>	audi-mūr, audi-mīnī, audi-u-ntūr.

Imperfect.

	<i>I was hearing.</i>		<i>I am heard.</i>
<i>Sing.</i>	audi-ē-bă-m, audi-ē-bā-s, audi-ē-bă-t,	<i>Sing.</i>	audi-ē-bă-r, audi-ē-bā-rīs (-rě), audi-ē-bā-tūr,
<i>Plur.</i>	audi-ē-bā-mūs, audi-ē-bā-tīs, audi-ē-ba-nt.	<i>Plur.</i>	audi-ē-bā-mūr, audi-ē-bā-mīnī, audi-ē-ba-ntūr.

Future.

	<i>I shall or will hear.</i>		<i>I shall or will be heard.</i>
<i>Sing.</i>	audi-ă-m, audi-ē-s, audi-ě-t,	<i>Sing.</i>	audi-ă-r, audi-ēr-īs (-rě), audi-ē-tūr,
<i>Plur.</i>	audi-ē-mūs, audi-ē-tīs, audi-e-nt.	<i>Plur.</i>	audi-ē-mūr, audi-ē-mīnī, audi-e-ntur.

ACTIVE VOICE.

PASSIVE VOICE.

Present-Perfect and Aorist-Perfect.

I have heard or heard.

Sing. audīv-ī,
audīv-i-stī,
audīv-ī-t,
Plur. audīv-ī-mūs,
audīv-i-stīs,
audīv-ē-runt (or -ē-rě).

I have been or was heard.

S. audit-ūs (-ă, -ŭm,) sŭ-m,
audit-ūs (-ă, -ŭm,) ęs,
audit-ūs (-ă, -ŭm,) es-t,
P. audit-ī (-ae, -ă,) sŭ-mūs,
audit-ī (-ae, -ă,) es-tīs,
audit-ī (-ae, -ă,) su-nt.

Past-Perfect.

I had heard.

Sing. audīv-ēră-m,
audīv-ēră-s,
audīv-ēră-t,
Plur. audīv-ēră-mūs,
audīv-ēră-tīs,
audīv-ěra-nt.

I had been heard.

S. audit-ūs (-ă, -ŭm,) ēr-ă-m,
audit-ūs (-ă, -ŭm,) ēr-ă-s,
audit-ūs (-ă, -ŭm,) ēr-ă-t,
P. audit-ī (-ae, -ă,) ēr-ă-mūs,
audit-ī (-ae, -ă,) ēr-ă-tīs,
audit-ī (-ae, -ă,) ēr-a-nt.

Future-Perfect.

I shall have heard.

Sing. audīv-ēr-ō,
audīv-ērī-s,
audīv-ērī-t,
Plur. audīv-ērī-mūs,
audīv-ērī-tīs,
audīv-ěri-nt.

I shall have been heard.

S. audit-ūs (-ă, -ŭm,) ēr-ō,
audit-ūs (-ă, -ŭm,) ēr-ī-s,
audit-ūs (-ă, -ŭm,) ēr-ī-t,
P. audit-ī (-ae, -ă,) ēr-ī-mūs,
audit-ī (-ae, -ă,) ēr-ī-tīs,
audit-ī (-ae, -ă,) ēr-u-nt.

SUBJUNCTIVE MOOD.

Present.

I may hear.

Sing. audi-ă-m,
audi-ă-s,
audi-ă-t,

I may be heard.

S. audi-ă-r,
audi-ă-rīs (-rě),
audi-ă-tŭr,

ACTIVE VOICE.

PASSIVE VOICE.

Present.

	<i>May hear.</i>		<i>May be heard.</i>
<i>Plur.</i>	audi-ā-mūs, audi-ā-tīs, audi-a-nt.	<i>P.</i>	audi-ā-mūr, audi-ā-mīnī, audi-a-ntūr.

Imperfect.

<i>I might, would, or should hear.</i>	<i>I might, would, or should be heard.</i>
<i>Sing.</i>	audi-rē-m, audi-rē-s, audi-rē-t,
<i>Plur.</i>	audi-rē-mūs, audi-rē-tīs, audi-re-nt.
	<i>S.</i> audi-rē-r, audi-rē-rīs (-rē), audi-rē-tūr,
	<i>P.</i> audi-rē-mūr, audi-rē-mīnī, audi-re-ntūr.

Present-Perfect.

<i>I may have heard.</i>	<i>I may have been heard.</i>
<i>Sing.</i>	audīv-ērī-m, audīv-ērī-s, audīv-ērī-t,
<i>Plur.</i>	audīv-ērī-mūs, audīv-ērī-tīs, audīv-ēri-nt.
	<i>S.</i> āudit-ūs (-ā, -ūm,) sī-m, audit-ūs (-ā, -ūm,) sī-s, audit-ūs (-ā, -ūm,) sī-t,
	<i>P.</i> audit-ī (-ae, -ā,) sī-mūs, audit-ī (-ae, -ā,) sī-tīs, audit-ī (ae, -ā,) si-nt.

Past-Perfect.

<i>I might, would, or should have heard.</i>	<i>I might, would, or should have been heard.</i>
<i>Sing.</i>	audīv-issē-m, audīv-issē-s, audīv-issē-t,
<i>Plur.</i>	audīv-issē-mūs, audīv-issē-tīs, audīv-isse-nt.
	<i>S.</i> audit-ūs (-ā, -ūm,) es-sē-m, audit-ūs (-ā, -ūm,) es-sē-s, audit-ūs (-ā, -ūm,) es sē-t,
	<i>P.</i> audit-ī (-ae, -ā,) es-sē mūs, audit-ī (-ae, -ā,) es-sē-tīs, audit-ī (-ae, -ā,) es se-nt.

ACTIVE VOICE.

PASSIVE VOICE.

IMPERATIVE MOOD.

Pres. S. audī, *hear thou;*
P. audī-tě, *hear ye.*
Fut. S. audī-tǔ, *thou shalt*
hear,
audī-tǔ, he shall
hear;
P. audī-tǔtě, *ye shall*
hear,
audī-u-ntǔ, they shall
hear.

Pres. S. audī-rě, *be thou heard;*
P. audī-mīnī, *be ye heard.*
Fut. S. audī-tǔr, *thou shalt*
be heard,
audī-tǔr, he shall be
heard;

P. audī-u-ntǔr, *they shall*
be heard.

INFINITIVE.

Pres. audī-rě, *to hear.*
Perf. audīv-issě, *to have*
heard.

Fut. audīt-ūr-ūs (-ǎ, -ǔm,) *essě, to be about to*
hear.

Fut. P. audīt-ūr-ūs (-ǎ, -ǔm,) *fǔ-issě, to have*
been about to hear.

Pres. audī-rī, *to be heard.*
Perf. audīt-ūs (-ǎ, -ǔm,) *essě, to have been*
heard.

Fut. audīt-ǔm īrī, *to be*
about to be heard.

Fut. P. audīt-ūs (-ǎ, -ǔm,) *fǔrě, to have been*
about to be heard.

PARTICIPLES.

Pres. audi-e-n-s (Gen. au-
di-e-nt-īs), *hearing.*

Fut. audīt-ūr-ūs (-ǎ, -ǔm,) *about to hear.*

Perf. audīt-ūs (-ǎ, -ǔm,) *heard.*

Gerundive. audi-e-nd-ūs (-ǎ, -ǔm,) *to be heard.*

GERUND.

Nom. (audī-rě), *hearing.*
Gen. audi-e-nd-ī, *of hearing.*
Dat. audi-e-nd-ō, *for hearing.*
Acc. audi-e-nd-ǔm, *hearing (often with* *ǎd* *and* *intěr).*
Abl. audi-e-nd-ō, *by hearing.*

SUPINE.

ACTIVE VOICE.

au-dīt-ūm, *to hear.*

PASSIVE VOICE.

au-dīt-ū, *to be heard, to hear.*

State the Mood, Tense, Voice, Person, Number, and meaning of the following :

Audīs, audiāt, audiens, audient, audiant, auditīs, auditūs, auditē, audirē, audirī, audirīs, audirēs, audīvistī, audīvērē, audīmūr, audiēmīnī, auditōtē, audīvissētīs, audīvērint, audīvissent, audīrēmīnī, auditī fuissent,* audītūrūs essē, auditūs fuissē,* audiēbāmūr, audīrēmūs, audiēbāmīnī, audiuntōr, audiuntūr, audientūr, audientīs, audiātīs, audiantūr, audīvērīmūs, audīvērunt, auditī fuissētīs.*

Translate into Latin.

We shall hear, he has been heard, they have heard, thou mightest have been heard, ye were heard, ye were hearing, they shall hear, ye have heard, he may have been heard, ye would have been heard, we might have been heard, be ye heard, to hear, to have been heard, by hearing, about to hear, to be heard, we hear, they are heard, they are hearing. The beautiful girl has been heard. Many songs had been heard.

§ 106. CONJUGATION OF VERBS.—ENDINGS. —PERIPHRASTIC CONJUGATION.

I. The table on pages 172, 173 exhibits the endings of the Active and Passive Voices in all the Conjugations.

Remark 1.—On the Present-stem are formed all the Moods of the Present, Imperfect, and Future Tenses (except the Infinitive Future, Active and Passive), the Gerund, Present Active Participle, and the Gerundive.

Remark 2.—On the Perfect-stem are formed all the Perfect-Tenses in the Active Voice.

Remark 3.—On the Supine-stem are formed the Supines, and the Future Active, and Perfect Passive, Participles.

* See foot-note, p. 153.

Remark 4.—The Future and Future-Perfect Infinite Active are compound Tenses, made up of the Future Active Participle and the Infinitive of the Verb **sŭm**. The Future Infinitive Passive is made up of the Supine and the Impersonal Infinitive **irī**. The Future-Perfect Infinitive Passive is made up of the Perfect Passive Participle and the Future Infinitive **fōrē**.

Remark 5.—The Perfect Tenses of the Passive are made up of the Perfect Passive Participle with the forms of the Verb **sŭm**, the latter designating the time, and the Participle expressing completion passively; as, *āmātūs ērām*, I existed (at some past time) having been (previously) loved; *i. e. I had been loved*. The Participle, being an Adjective in the Predicate, agrees with the Subject.

II. THE PERIPHRASTIC CONJUGATION.

The so-called Periphrastic Conjugation is formed by combining the different Tenses of *sŭm* (1) with the Future Act. Participle (Active Periphrastic); and (2) with the Gerundive (Passive Periphrastic).

The Active Periphrastic (sometimes called *First Periphrastic*) expresses action that is *about to take place* or *purposed*; *e. g. āmātūrūs sŭm*, I am about to love; *mōnītūrūs ērāt*, he purposed advising; and so on through all the Tenses of *sŭm*.

The Passive Periphrastic (sometimes called the *Second Periphrastic*) expresses action that *must* or *ought* to take place; *e. g. āmandūs sŭm*, I must (or ought to) be loved; *audiendūs fuīt*, he ought to have been heard; and so on through all the Tenses of *sŭm*.

The Tense (person, number, etc.) employed of *sŭm* is the Tense (person, number, etc.) of the combined form; *āmātūrūs sŭm*, *Pres. Indic.*; *āmātūrūs ērām*, *Imperf. Indic.*; *āmandūs sīm*, *Pres. Subj.*; *āmandūs fuērīm*, *Pres.-Perf. Subj.*

TABLE OF ENDINGS.

TERMINATIONS ADDED TO THE PRESENT-STEM.

ACTIVE VOICE.

PASSIVE VOICE.

INDICATIVE MOOD.

Singular.				Present Tense.				Plural.			
1st Per.	2d Per.	3d Per.		1st Per.	2d Per.	3d Per.		1st Per.	2d Per.	3d Per.	
1, 2, and 4. -ō.	-s.	-t;		-nt.	-rīs (-rē),	-tūr;		-mūr,	-mīnī,	-ntūr.	
3. -ō.	-ī-s.	-ī-t;		-u-nt.	-ē-rīs (-rē),	-ī-tūr;		-ī-mūr,	-ī-mīnī,	-u-ntūr.	

Rem.—The 3d Conj. inserts a connecting vowel, as seen, before the regular endings; so the 4th Conj. inserts a connecting vowel *u* before the ending of 3d Per. Plur., Act. and Pass. (*e. g. audit-u-nī, audit-u-nūr*).

Imperfect.

1 and 2. -bām,	-bās,	-bāt;		-bāmūs,	-bātīs,	-bant.		-bāmūr,	-bāmīnī,	-bantūr.	
3 and 4. -ē-bām,	-ē-bās,	-ē-bāt;		-ē-bāmūs,	-ē-bātīs,	-ē-bant.		-ē-bāmūr,	-ē-bāmīnī,	-ē-bantūr.	

Rem.—3 and 4 insert connecting vowel *ē* before regular endings.

Future.

1 and 2. -bō,	-bīs,	-bīt;		-bimūs,	-bitīs,	-bunt.		-bīmūr,	-bīmīnī,	-buntūr.	
3 and 4. -ām,	-ēs,	-ēt;		-ēmūs,	-ē-tīs,	-ent.		-ēmūr,	-ēmīnī,	-entūr.	

SUBJUNCTIVE MOOD.

Present Tense.

1. -m,	-s,	-t;		-mūs,	-tīs,	-nt.		-rīs (-rē),	-tūr;	-mīnī,	-ntūr.
2, 3, and 4. -ā-m,	-ā-s,	-ā-t;		-ā-mūs,	-ā-tīs,	-a-nt.		-ā-rīs (-rē),	-ā-tūr;	-ā-mūr,	-ā-ntūr.

Rem.—1st Conj. changes stem-vowel *a* into *e* before the endings; the rest insert *a* before the regular endings -m, -s, -t, etc.

Imperfect.

1, 2, and 4. -rēm,	-rēs,	-rēt;		-rēmūs,	-rētīs,	-rent.		-rērīs (-rē),	-rētūr,	-rēmīnī,	-rentūr.
3. -ērēm,	-ērēs,	-ērēt;		-ērēmūs,	-ērētīs,	-ē-rent.		-ērērīs (-rē),	-ērētūr,	-ērēmūr,	-ēr-rēmīnī,

Rem.—3d Conj. inserts *ē* before regular endings, Act. and Pass., as seen above.

PASSIVE VOICE.

IMPERATIVE MOOD

<i>Singular.</i>	<i>Plural.</i>
2d Per.	2d Per.
1, 2, and 4. -tē,	-mīnī.
3. -ē,	-ī-mīnī.

FUTURE.

1, 2, and 4. -tō,	-ntōr.
3. -ī-tō,	-u-ntōr.

Rem.—The 3d Conj., as seen, inserts a connecting vowel before the regular endings. So the 4th Conj. inserts the connecting vowel *u* before the ending of 3d Per. Plur., Act. and Pass.

INFINITIVE. 1, 2, and 4. -rē. 3. -ē-rē. *GERUND.* { 1 and 2. -ndī. 3 and 4. -e-ns. } *INFINITIVE.* { 1 and 2. -rī. 3. -ī. Future. } 1 and 2. -ndūs. 3 and 4. -e-ndūs.

Rem.—The 3d Conj. inserts the connecting vowel *e* before the regular endings, except in Pass. Infin., and so does the 4th in Present Part., Gerund, and Gerundive.

TERMINATIONS ADDED TO THE PERFECT- AND SUPINE-STEMS.

Rem.—The terminations of the tenses formed on the Perfect- and Supine-stems are the same in all the Conjugations.

PASSIVE VOICE.—SUPINE-STEM.

ACTIVE VOICE.—PERFECT-STEM.

INDICATIVE MOOD.

Plural.

-ī (-ae, -ā) sūmūs, etc.
-ī (-ae, -ā) ērāmūs, etc.
-ī (-ae, -ā) ērimūs, etc.

Singular.

-ūs (-ā, -ūm) sūm, etc.;
-ūs (-ā, -ūm) ērām, etc.;
-ūs (-ā, -ūm) ērō, etc.;

SUBJUNCTIVE MOOD.

-ī (-ae, -ā) sīmūs, etc.
-ī (-ae, -ā) essēmūs, etc.
-ī (-ā, -ūm) essē.

-ūs (-ā, -ūm) essē.
-ūm īrī.
-ūs, ā, -ūm.
-ū.

SUPINE-STEM.

PART. PERF.

SUPINE.

INFINITIVE FUT.

INFINITIVE PERF.

PART. PERF.

SUPINE.

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SUPINE.

INFINITIVE FUT.

INFINITIVE PERF.

PART. PERF.

SUPINE.

INFINITIVE FUT.

The parts on the Perfect- and Supine-stems do not vary from the usual formation.

EXERCISE XLIV.

(Some Verbs which insert ĭ.)

căp-i-Ń, căp-ě-rě, cěp-ĭ, capt-ŭm, to take.

rě-cĭp-i-Ń, rěcĭp-ě-rě, rěcěp-ĭ, rěcept-ŭm, to take back.

sě rěcĭpěrě, to take one's self back, to retreat.

ac-cĭp-i-Ń, accĭp-ě-rě, accěp-ĭ, accept-ŭm, to take to one's self, to receive.

cŭp-i-Ń, cŭp-ě-rě, cŭpĭv-ĭ, cŭpĭt-ŭm, to desire.

făc-i-Ń, făc-ě-rě, fěc-ĭ, fact-ŭm, to do, to make.

cŏn-fĭc-i-Ń, cŏn-fĭc-ě-rě, cŏn-fēc-ĭ, cŏnfect-ŭm, to finish.

răp-i-Ń, răp-ě-rě, răp-u-ĭ, rapt-ŭm, to seize, carry off.

dĭ-rĭp-i-Ń, dĭrĭp-ě-rě, dĭrĭpu-ĭ, dĭ-rept-ŭm, to plunder.

Remark 1.—The Imperative Present Active second Singular of *făciŃ* is *făc*, and the Passive is supplied by the Irregular Verb *fĭŃ* (§ 111, 7). The compounds with Prepositions change *ă* into *ĭ*, and are inflected regularly in the Passive; as, *cŏnficiŃr*, *cŏnfĭci*, *cŏnfectŭs*; compounded with other words, *făcio* retains the *ă*, and has *fĭŃ* in the Passive; as, *pătěfĭŃ*, *pătěfĭerĭ*, *pătěfactŭs*.

Translate into English.

Germănĭ ănimăliă (§ 39) quae bellŃ cěpěrant diis mactăbant. NŃstrĭ ĩn hostēs impětŭm fēcērunt, atquě eŃs (§ 83, 1) ĩn fŭgăm dēdērunt. Helvĕtiĭ pěr SēquănŃrŭm fĭnēs ĩtěr făciēbant. Hostēs, quĭ pěr prŃvinciăm ĩtěr tentăvērunt, ĩn fĭnēs suŃs sě rěcěpērunt. Caesăr ăb Helvĕtiis obsĭdēs ęt armă accěpěrăt. ImpērătŃr aurŭm quŃd ă rēgě accěpěrăt, mĭlitĭbŭs dēdĭt. Mĭlitēs proeliŭm făcěrě cŭpĭvērunt. Caesăr dēcēm diēbŭs pontēm cŏnfēcĭt. RŃmănĭ virgĭnēs SăbĭnŃrŭm răpuērunt. Hostēs ătrŃcēs tŃtăm urbēm dĭrĭpĭent.

Translate into Latin.

The enemy will retreat from the mountain to the river. The king will lay waste the country (*ăgrŃs*) which he has

conquered with fire and sword. Our horsemen had made an attack upon the enemy's footmen. The forces of the enemy, that were making a journey through our province, plundered many villages. The lieutenant, with five legions which he had received from Caesar, hastened into the boundaries of the Aeduians. The consul will not finish the bridge in six days. The general desires to make an end of the war.

For peculiarities of Tense-formation and Conjugation, and composition of Verbs, see Appendix.

EXERCISE XLV.

§ 108. THE PASSIVE CONSTRUCTION.

1. The same idea may be expressed both in the Active and the Passive form; as, *Helvētīl lēgātōs mittunt*, the Helvetians send ambassadors; or, *lēgātī āb Helvētīis mittuntūr*, ambassadors are sent by the Helvetians.

2. The *Object* in the Active becomes the *Subject* in the Passive; and the *Subject* in the Active is expressed by the Ablative with the Preposition *ā* or *āb*. (ABLATIVE OF THE AGENT.)

Remark 1.—If the Ablative expresses, not the Agent, or *Doer* of the action, but only the *Cause*, *Means*, *Instrument*, the Preposition is not used; as, *stīmūlūs bōvēm concītāt*, the goad urges on the ox; Passive, *bōs stīmūlō concītātūr*, the ox is urged on by the goad.

Remark 2.—As Intransitive Verbs have no Object in the Active, they are not used *personally* in the Passive, except with a Cognate or Equivalent Subject. See § 150, *Remarks 1, 2*.

3. *Rule of Syntax.*—Verbs which in the Active take another case in addition to the Object-Accusative, in the Passive retain that other case; as, *māgistēr puērō lībrūm dāt*; Passive, *lībēr puērō ā māgistrō dātūr*.

Translate into English.

Rēgīnā āb ancillīs āmātūr. Māgistēr bōnūs āb omnībūs puērīs āmābītūr. Tuāe sālūtīs causā (§ 29, 1) mōnērīs. Pātēr ā filiō suō āmātūs est. Templūm dē marmōrē (§ 40) āb impērātōrē aedīfīcātūm est. Leō, quī in silvā ā servīs vīsūs est, multōs hōmīnēs lāniāvērāt. Galliā est omnīs dīvīsā in partēs trēs. Helvētīi ūnā ex partē flūmīnē Rhēnō, altissimō atquē lātissimō contīnentūr. Lēgiōnēs, quae in prōvinciā cōnscriptae sunt, ā Caesārē ex hībernīs ēdūcentūr. Quidām ex milītībūs magnītūdīnē pēricūlī perterrītī sunt. Castrā trībūs diēbūs (§ 66, 2) ā cōnsulē mōvēbuntūr. Imprōbī omnēs ā deō pūnientūr. Haec ā nōbīs audītā sunt.

Translate into Latin.

(Change each of the foregoing exercises from the Passive to the Active construction.)

DEPONENT VERBS.

§ 109. 1. Deponent Verbs are such as have a Passive form with an Active meaning.

They are called *Deponent* (laying aside), because they *lay aside* their Active form and Passive meaning.

2. They are inflected throughout like Passive Verbs, and have also the Gerund, Participles, and Supine of the Active Voice. The *Gerundive* and sometimes the *Perfect Participle* have also a Passive meaning. The *Gerundive* is found only in *Transitive* Deponents, or used *impersonally* of *Intransitive* Deponents; as, *omnībūs mōriendūm est*, all must die.

PARADIGMS.

- First Conjug.* *mīr-ō-r, mīrā-rī, mīrāt-ūs sūm, to admire.*
- Second Conjug.* *fāte-ō-r, fātē-rī, fass-ūs sūm, to confess.*
- Third Conjug.* { *ūt-ō-r, ūt-ī, ūs-ūs sūm, to use.*
 pāt-i-ō-r, pāt-ī, pass-ūs sūm, to suffer.
- Fourth Conjug.* *mēti-ō-r, mēti-rī, mens-ūs sūm, to measure.*

INDICATIVE.					
<i>Present.</i>	<i>mīr-ō-r,</i> <i>I admire.</i>	<i>fāte-ō-r,</i> <i>I confess.</i>	<i>ūt-ō-r,</i> <i>I use.</i>	<i>pāt-i-ō-r,</i> <i>I suffer.</i>	<i>mēti-ō-r,</i> <i>I measure.</i>
<i>Imperf.</i>	<i>mīrā-bā-r,</i> <i>I was admir-</i> <i>ing.</i>	<i>fātē-bā-r,</i> <i>I was con-</i> <i>fessing.</i>	<i>ūt-ē-bā-r,</i> <i>I was using.</i>	<i>pāt-i-ē-bā-r,</i> <i>I was suffer-</i> <i>ing.</i>	<i>mēti-ē-bā-r,</i> <i>I was measur-</i> <i>ing.</i>
<i>Future.</i>	<i>mīrā-bō-r,</i> <i>I shall admire.</i>	<i>fātē-bō-r,</i> <i>I shall con-</i> <i>fess.</i>	<i>ūt-ā-r,</i> <i>I shall use.</i>	<i>pāt-i-ā-r,</i> <i>I shall suffer.</i>	<i>mēti-ā-r,</i> <i>I shall meas-</i> <i>ure.</i>
<i>Pres. Perf.</i>	<i>mīrāt-ūs sūm,</i> <i>I have admir-</i> <i>ed.</i>	<i>fass-ūs sūm,</i> <i>I have con-</i> <i>fessed.</i>	<i>ūs-ūs sūm,</i> <i>I have used.</i>	<i>pass-ūs sūm,</i> <i>I have suf-</i> <i>fered.</i>	<i>mens-ūs sūm,</i> <i>I have meas-</i> <i>ured.</i>
<i>Past-Perf.</i>	<i>mīrāt-ūs ērām,</i> <i>I had admired.</i>	<i>fass-ūs ērām,</i> <i>I had con-</i> <i>fessed.</i>	<i>ūs-ūs ērām,</i> <i>I had used.</i>	<i>pass-ūs ērām,</i> <i>I had suffer-</i> <i>ed.</i>	<i>mens-ūs ērām,</i> <i>I had measur-</i> <i>ed.</i>
<i>Fut. Perf.</i>	<i>mīrāt-ūs ērō,</i> <i>I shall have ad-</i> <i>mired.</i>	<i>fass-ūs ērō,</i> <i>I shall have</i> <i>confessed.</i>	<i>ūs-ūs ērō,</i> <i>I shall have</i> <i>used.</i>	<i>pass-ūs ērō,</i> <i>I shall have</i> <i>suffered.</i>	<i>mens-ūs ērō,</i> <i>I shall have</i> <i>measured.</i>
SUBJUNCTIVE.					
<i>Present.</i>	<i>mīr-ē-r,</i> <i>I may admire.</i>	<i>fāte-ā-r,</i> <i>I may con-</i> <i>fess.</i>	<i>ūt-ā-r,</i> <i>I may use.</i>	<i>pāt-i-ā-r,</i> <i>I may suffer.</i>	<i>mēti-ā-r,</i> <i>I may meas-</i> <i>ure.</i>
<i>Imperf.</i>	<i>mīrā-rē-r,</i> <i>I might ad-</i> <i>mirer.</i>	<i>fātē-rē-r,</i> <i>I might con-</i> <i>fess.</i>	<i>ūt-ē-rē-r,</i> <i>I might use.</i>	<i>pāt-ē-rē-r,</i> <i>I might suf-</i> <i>fer.</i>	<i>mēti-rē-r,</i> <i>I might meas-</i> <i>ure.</i>
<i>Pres. Perf.</i>	<i>mīrāt-ūs sīm,</i> <i>I may have ad-</i> <i>mired.</i>	<i>fass-ūs sīm,</i> <i>I may have</i> <i>confessed.</i>	<i>ūs-ūs sīm,</i> <i>I may have</i> <i>used.</i>	<i>pass-ūs sīm,</i> <i>I may have</i> <i>suffered.</i>	<i>mens-ūs sīm,</i> <i>I may have</i> <i>measured.</i>
<i>Past-Perf.</i>	<i>mīrāt-ūs es-</i> <i>sēm,</i> <i>I might have</i> <i>admired.</i>	<i>fass-ūs es-</i> <i>sēm,</i> <i>I might have</i> <i>confessed.</i>	<i>ūs-ūs essēm,</i> <i>I might have</i> <i>used.</i>	<i>pass-ūs es-</i> <i>sēm,</i> <i>I might have</i> <i>suffered.</i>	<i>mens-ūs es-</i> <i>sēm,</i> <i>I might have</i> <i>measured.</i>

IMPERATIVE.

<i>Present.</i>	mīrā-rě, admire thou.	fātē-rě, confess thou.	ūt-ě-rě, use thou.	pāt-ě-rě, suffer thou.	mēti-rě, measure thou.
<i>Future.</i>	mīrā-tōr, thou shalt ad- mire.	fātē-tōr, thou shalt confess.	ūt-ī-tōr, thou shalt use.	pāt-ī-tōr, thou shalt suf- fer.	mēti-tōr, thou shalt meas- ure.

INFINITIVE.

<i>Present.</i>	mīrā-rī, to admire.	fātē-rī, to confess.	ūt-ī, to use.	pāt-ī, to suffer.	mēti-rī, to measure.
<i>Perfect.</i>	mīrāt-ūs (-ă, -ūm,) esse, to have admir- ed.	fass-ūs (-ă, -ūm,) essē, to have con- fessed.	ūs-ūs (-ă, -ūm,) essē, to have used.	pass-ūs (-ă, -ūm,) essē, to have suf- fered.	mens-ūs (-ă, -ūm,) essē, to have meas- ured.
<i>Future.</i>	mīrāt-ūr-ūs (-ă, -ūm,) essē, to be about to admire.	fass-ūr-ūs (-ă, -ūm,) essē, to be about to confess.	ūs-ūr-ūs (-ă, -ūm,) essē, to be about to use.	pass-ūr-ūs (-ă, -ūm,) essē, to be about to suffer.	mens-ūr-ūs (-ă, -ūm,) essē, to be about to measure.
<i>Fut. Perf.</i>	mīrāt-ūs (-ă, -ūm,) fōrē, to have been about to admire.	fass-ūs (-ă, -ūm,) fōrē, to have been about to con- fess.	ūs-ūs (-ă, -ūm,) fōrē, to have been about to use.	pass-ūs (-ă, -ūm,) fōrē, to have been about to suffer.	mens-ūs, (-ă, -ūm,) fōrē, to have been about to measure.

PARTICIPLES.

<i>Present.</i>	mīra-n-s, admiring.	fāte-n-s, confessing.	ūt-e-n-s, using.	pāt-i-e-n-s, suffering.	mēti-e-n-s, measuring.
<i>Perfect.</i>	mīrāt-ūs, -ă, -ūm, having admir- ed.	fass-ūs, -ă, -ūm, having con- fessed.	ūs-ūs, -ă, -ūm, having used.	pass-ūs, -ă, -ūm, having suf- fered.	mens-ūs, -ă, -ūm, having meas- ured.
<i>Future.</i>	mīrāt-ūr-ūs, -ă, -ūm, about to ad- mire.	fass-ūr-ūs, -ă, -ūm, about to con- fess.	ūs-ūr-ūs, -ă, -ūm, about to use.	pass-ūr-ūs, -ă, -ūm, about to suf- fer.	mens-ūr-ūs, -ă, -ūm, about to meas- ure.
<i>Gerundive.</i>	mīra-nd-ūs, -ă, -ūm, to be admired.	fate-nd-ūs, -ă, -ūm, to be con- fessed.	ūt-e-nd-ūs, -ă, -ūm, to be used.	pat-i-e-nd-ūs, -ă, -ūm, to be suffered.	mēti-e-nd-ūs, -ă, -ūm, to be measur- ed.

GERUND.

mīra-nd-ī, of admiring.	fāte-nd-ī, of confessing.	ūt-e-nd-ī, of using.	pāt-i-e-nd-ī, of suffering.	mēti-e-nd-ī, of measuring.
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SUPINE.

mīrāt-ūm, mīrāt-ū.	fass-ūm, fass-ū.	ūs-ūm, ūs-ū.	pass-ūm, pass-ū.	mens-ūm, mens-ū.
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3. The Verbs *audeō*, I dare, *fīdō*, I trust, *gaudeō*, I delight, and *sōleō*, I am accustomed, want the Perfect-stem, and form their Perfect Tenses like the Passive; as, *ausūs sūm*, I have dared; *fīsūs sūm*, I have trusted; *gāvīsūs sūm*, I have rejoiced; *sōlītūs sūm*, I have been accustomed. These are called *Semi-Deponents*, or *Neuter Passives*.

4. Here may also be observed the Verbs *vāpūlō*, I am beaten; *vēneō*, I am sold; *exsūtō*, I am banished (live in exile); and *fīō*, I am made; which have an Active form with a Passive meaning.

5. Most of the Deponents have a *Middle force* (that is, they are equivalent to the Active with a Reflexive Pronoun); as, *prōfīciscōr*, I begin to put myself forward; *i. e.* *I set out*; *ūtōr*, I employ myself (with a thing); *i. e.* *I use* (a thing).

EXERCISE XLVI.

§ 110. *Vocabulary.*

mōr-ō-r, -ā-rī, -āt-ūs sūm, <i>to delay.</i>	frūmentāriūs, -ā, -ūm, <i>of corn.</i>
cōn-ō-r, -ā-rī, -āt-ūs sūm, <i>to attempt.</i>	rēs frūmentāriā, <i>provisions.</i>
pōpūl-ō-r, -ā-rī, -āt-ūs sūm, <i>to plunder.</i>	pūblicūs, -ā, -ūm, <i>public.</i>
hort-ō-r, -ā-rī, -āt-ūs sūm, <i>to exhort.</i>	privātūs, -ā, -ūm, <i>private.</i>
īmīt-ō-r, -ā-rī, -āt-ūs sūm, <i>to imitate.</i>	mors, mort-is, <i>death.</i>
tūe-ō-r, -ē-rī, tūt-ūs and tūt-ūs sūm, <i>to protect.</i>	supplicium, -i, <i>punishment.</i>
cōnfite-ō-r, -ē-rī, cōnfess-ūs sūm, <i>to confess.</i>	peccātum, -i, <i>fault, sin.</i>
sēqu-ō-r, sēqu-i, sēcūt-ūs sūm, <i>to follow.</i>	āmōr, -ōr-is, <i>love.</i>
ulcisc-ō-r, -i, ult-ūs sūm, <i>to avenge.</i>	scēlūs, -ēr-is, <i>crime, wickedness.</i>
pāt-i-ō-r, pāt-i, pass-ūs sūm, <i>to endure, suffer, permit.</i>	causā, -ae, <i>cause</i> (Abl., <i>for the sake of</i> ; commonly comes <i>after</i> the Gen.).
con-grēd-i-ō-r, congrēd-i, congress-ūs sūm, <i>to meet; in a hostile sense, to contend.</i>	paucī, -ae, -ā, <i>few.</i>
	menti-ō-r, -i-rī, -it-ūs sūm, <i>to lie.</i>
	mēti-ō-r, -i-rī, mens-ūs sūm, <i>to measure.</i>

Translate into English.

Caesăr în hōc oppidō paucōs diēs (§ 66, 2) rei frūmentā-
 riae causā mōrābātūr. Flūmīnă, quae rēcentībūs imbrībūs
 auctă sunt (see *augērē*), multōs diēs cōnsulēm mōrābuntūr.
 Helvētīi în Aeduōrūm fīnēs pervēnērant, eōrumquē āgrōs
 populābantūr. Hostēs pēr prōvinciām nōstrām itēr făcērē
 cōnātī ērant. Impērātōr fortīs milītēs hortātūs est. Lībērī
 nōn sempēr virtutēm părentūm imītantūr. Quī suōs libērōs
 nōn tuētūr (§ 87, B, 8), hōmō est turpissimūs. Turpē est men-
 tīrī. Nōnnē scēlēră tuă cōfessūs ēs? Ēquitēs nōstrī hostēs
 ād flūmēn sēcūtī sunt. Hīc lătrō grăvissimūm suppliciūm
 pătiētūr. Cūm Cīcērōnē saepē în urbē congressūs sūm. Hāc
 în rē Caesăr publicās āc prīvātās injūriās ultūs est.

Translate into Latin.

A wise man always confesses his faults. Davus confessed
 his love for (*use Gen.*) the maid-servant. The brave son will
 avenge his father's death. Our skirmishers delayed the jour-
 ney of the enemy many hours. The prudent consul will not
 suffer the enemy to lead their forces through the most fertile
 part of Gaul. To lie is the basest of all things. The thief
 had confessed all his crimes. The general on the sixth day
 measured (out) corn to the soldiers. It is easier to imitate
 vice than virtue. The Aeduans, having contended with
 Ariovistus, king of the Germans, were conquered. Our men
 will attempt to follow the enemy through the forest.

IRREGULAR VERBS.

§ 111. 1. Irregular Verbs do not use (apparently), in
 some of their parts formed from the Present-stem, the
 endings of either of the four Conjugations. The forms
 called irregular are, for the most part, either syncopated

or ancient forms. *The Tenses formed on the Perfect- and the Supine-stems are alike in all Verbs.*

2. The Irregular Verbs are, **essě**, to be; **vellě**, to be willing; **ferrě**, to bear; **ěděrě** or **ēssě**, to eat; **fierī**, to be made, to become; **īrě**, to go; **quīrě**, to be able; and their compounds.

3. **Völř**, **vellě**,* **völuī**, to wish, to be willing.

INDICATIVE.

<i>Present.</i>	völř , vīs , vult ; völümüş , vultīs , völunt .
<i>Imperfect.</i>	völēbām , völēbās , etc. (<i>regular</i>).
<i>Future.</i>	völām , völēs , etc. (<i>reg.</i>).
<i>Pres. Perf.</i>	völu-ī , -i-stī , -ī-t , etc. (<i>reg.</i>).
<i>Past-Perf.</i>	völu-ērām , -ērās , etc. (<i>reg.</i>).
<i>Fut. Perf.</i>	völu-ērō , -ērīs , etc. (<i>reg.</i>).

SUBJUNCTIVE.

<i>Present,</i>	vělīm , vělīs , vělīt ; vělīmüş , vělītīs , vělīnt .
<i>Imperfect,</i>	vellēm , vellēs , vellēt ; vellēmüş , vellētīs , vellent .
<i>Pres. Perf.</i>	völu-ērīm , -ērīs , -ērīt , etc. (<i>reg.</i>).
<i>Past-Perf.</i>	völu-issēm , -issēs , etc. (<i>reg.</i>).

INFINITIVE.

PARTICIPLE.

<i>Present.</i>	vellě .	<i>Pres.</i>	völens (<i>reg.</i>).
<i>Perfect.</i>	völu-issě (<i>reg.</i>).		

NOTE.—**Völř** is a Verb of the Third Conjugation, the Present-stem being **völ-**, which, by root-vowel change, appears as **vel-**, **vül-**, in certain Tenses. The forms **vīs**, **vult**, and **vultīs** are syncopated from **völ-īs**, **völ-īt**, and **völ-ītīs**, interchanging **ü** for **ö**. The ending **-ümüş** is an old form for **-imüş** (cf. **maxümüş** and **maximüş**). **Vellě** and **vellēm** are

* In the following paradigms the irregular forms are in bold type.

syncopated forms of *věl-ě-rě* and *věl-ě-rěm*, *ě* being elided, and *r* passing into *l* for euphony: *věl-ě-rě*, *vel-rě*, *vel-lě*; *věl-ě-rěm*, *vel-rěm*, *vel-lěm*. The endings *-im*, *-is*, *-it*, etc. of the Subjunctive Present are old forms found also in *sīm*, *sīs*, etc., *ědīm*, *ědis*, etc.

4. *Nōlō* is compounded of *nōn* and *vōlō*.

Nōlō, *nōllě*, *nōluī*, to be unwilling.

INDICATIVE.

<i>Present.</i>	<i>nōlō</i> , <i>nōnvīs</i> , <i>nōnvult</i> ; <i>nōlūmūs</i> , <i>nōnvultīs</i> , <i>nōlunt</i> .
<i>Imperfect.</i>	<i>nōlēbām</i> , <i>nōlēbās</i> , etc. (<i>reg.</i>).
<i>Future.</i>	<i>nōlām</i> , <i>nōlēs</i> , etc. (<i>reg.</i>).
<i>Pres. Perf.</i>	<i>nōlu-ī</i> , <i>-i-stī</i> , <i>-ī-t</i> , etc. (<i>reg.</i>).
<i>Past-Perf.</i>	<i>nōlu-ěrām</i> , <i>-ěrās</i> , etc. (<i>reg.</i>).
<i>Fut. Perf.</i>	<i>nōlu-ěrō</i> , <i>-ěrīs</i> , etc. (<i>reg.</i>).

SUBJUNCTIVE.

<i>Present.</i>	<i>nōlīm</i> , <i>nōlīs</i> , <i>nōlīt</i> ; <i>nōlīmūs</i> , <i>nōlītīs</i> , <i>nōlint</i> .
<i>Imperfect.</i>	<i>nōllēm</i> , <i>nōllēs</i> , <i>nōllēt</i> ; <i>nōllēmūs</i> , <i>nōllētīs</i> , <i>nōllent</i> .
<i>Pres. Perf.</i>	<i>nōlu-ěrim</i> , <i>-ěriš</i> , etc. (<i>reg.</i>).
<i>Past-Perf.</i>	<i>nōlu-issēm</i> , <i>-issēs</i> , etc. (<i>reg.</i>).

IMPERATIVE.

	<i>Singular.</i>	<i>Plural.</i>
<i>Present.</i>	2. <i>nōlī</i> ,	2. <i>nōlītě</i> .
<i>Future.</i>	2. <i>nōlītō</i> , 3. <i>nōlītō</i> ;	2. <i>nōlītōtě</i> , 3. <i>nōluntō</i> .

INFINITIVE.

<i>Present.</i>	<i>nōllě</i> .
<i>Perfect.</i>	<i>nōlu-issě</i> (<i>reg.</i>).

PARTICIPLE.

<i>Present.</i>	<i>nōlens</i> (<i>reg.</i>).
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NOTE.—The same remarks apply to *nōlō* as to its primitive *vōlō*. The *n* and *v* are dropped, a contraction ensues, and hence the first

syllable is always long: *nō(n-v)ōlō*, *nō-ōlō*, *nōlō*. The uncontracted form is retained in the second and third Singular and second Plural of the Indicative Present. The Imperative endings *-ī*, *-īlē*, *-īto*, etc., are irregular, belonging properly to the Fourth Conjugation.

5. *Mālō* is compounded of *mā* (the root of *māgīs*), more, and *vōlō*.

Mālō, **māllē**, *māluī*, to prefer, to be more willing.

INDICATIVE.

<i>Present.</i>	<i>mālō</i> , <i>māvis</i> , <i>māvult</i> ; <i>mālūmūs</i> , <i>māvultīs</i> , <i>mālunt</i> .
<i>Imperfect.</i>	<i>mālēbām</i> , <i>mālēbās</i> , etc. (<i>reg.</i>).
<i>Future.</i>	<i>mālām</i> , <i>mālēs</i> , <i>mālēt</i> , etc. (<i>reg.</i>).
<i>Pres. Perf.</i>	<i>mālu-ī</i> , <i>-i-stī</i> , <i>-ī-t</i> , etc. (<i>reg.</i>).
<i>Past-Perf.</i>	<i>mālu-ērām</i> , <i>-ērās</i> , etc. (<i>reg.</i>).
<i>Fut. Perf.</i>	<i>mālu-ērō</i> , <i>-ērīs</i> , etc. (<i>reg.</i>).

SUBJUNCTIVE.

<i>Present.</i>	<i>mālīm</i> , <i>mālīs</i> , <i>mālīt</i> ; <i>mālīmūs</i> , <i>mālītīs</i> , <i>mālīnt</i> .
<i>Imperfect.</i>	<i>māllēm</i> , <i>māllēs</i> , <i>māllēt</i> ; <i>māllēmūs</i> , <i>māllētīs</i> , <i>māllēnt</i> .
<i>Pres. Perf.</i>	<i>mālu-ērīm</i> , <i>-ērīs</i> , <i>-ērīt</i> , etc. (<i>reg.</i>).
<i>Past-Perf.</i>	<i>mālu-issēm</i> , <i>-issēs</i> , etc. (<i>reg.</i>).

INFINITIVE.

<i>Present.</i>	māllē.	<i>Perfect.</i>	<i>mālu-issē.</i>
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NOTE.—*Mālō* is formed in the same manner as *nōlō*, and its first syllable is long for the same reason.

6. *Fērō* is a Verb of the Third Conjugation, which has become irregular by syncopation ; as, *fers* for *fēr-īs* ; *fer-tīs* for *fēr-ī-tīs* ; *fer-rē* for *fēr-ē-rē* ; *fer-rēm* for *fēr-ē-rēm* ; *fēr* for *fēr-ē* ; *fer-tē* for *fēr-ī-tē* ; *fer-rēr* for *fēr-*

ž-rěr, etc. The Perfect and Supine-Stems are *tŭl-* (*tŏl-*, cf. *tollŏ*) and *tlā-*; *lātŭm* for (*t*)*lātŭm* (*t*(*ŏ*)*lātŭm*).

ACTIVE VOICE.

Fěrŏ, **ferrě**, *tŭlī*, *lātŭm*, *to carry*.

INDICATIVE.

SUBJUNCTIVE.

<i>Present.</i>	fěr-ŏ, fer-s , fer-t ; fěr-ī-mŭs, -tīs, -u-nt.	fěr-ām, fěr-ās, etc.
<i>Imperfect.</i>	fěr-ēbām, -ēbās, etc.	fer-rēm , -rēs, -rēt; fer-rēmŭs , -rētīs, -rent.
<i>Future.</i>	fěr-ām, fěr-ēs, etc.	
<i>Pres. Perf.</i>	tŭl-ī, tŭl-i-stī, etc.	tŭl-ērīm, tŭl-ērīs, etc.
<i>Past-Perf.</i>	tŭl-ērām, -ērās, etc.	tŭl-issēm, -issēs, etc.
<i>Fut. Perf.</i>	tŭl-ērŏ, -ērīs, etc.	

IMPERATIVE.

INFINITIVE.

<i>Present.</i>	2. fěr; 2. fer-tě.	<i>Pres.</i> fer-rě , <i>Perf.</i> tŭl-issě,
<i>Future.</i>	2. fer-tŏ, 3. fer-tŏ ; 2. fer-tŏtě. 3. fer-u-ntŏ.	<i>Fut.</i> lāt-ŭr-ŭs essě.

PARTICIPLES.

GERUND. fěr-e-ndī.

<i>Present.</i>	fěr-e-ns,
<i>Future.</i>	lāt-ŭr-ŭs.

<i>SUPINE.</i>	{ lāt-ŭm, lāt-ŭ.
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PASSIVE VOICE.

Fěrŏr, **ferri**, *lātŭs sŭm*, *to be carried*.

INDICATIVE.

<i>Present.</i>	fěr-ŏ-r, fer-rīs (<i>or -rě</i>), fer-tŭr . <i>Pl.</i> fěr-īmŭr, etc.
<i>Imperfect.</i>	fěr-ēbār, fěr-ēbārīs, etc.
<i>Future.</i>	fěr-ā-r, fěr-ērīs, etc.
<i>Pres. Perf.</i>	lāt-ŭs sŭm, etc.
<i>Past-Perf.</i>	lāt-ŭs ěrām, etc.
<i>Fut. Perf.</i>	lāt-ŭs ěrŏ, etc.

SUBJUNCTIVE.

<i>Present.</i>	fēr-ār, -ārīs, etc.
<i>Imperfect.</i>	fer-rēr, -rērīs or -rērē, -rētūr; fer-rēmūr, -rēmīnī, -rentūr.
<i>Pres. Perf.</i>	lāt-ūs sīm, etc.
<i>Past-Perf.</i>	lāt-ūs essēm, etc.

IMPERATIVE.

<i>Present.</i>	2. fer-rē;	<i>Future.</i>	2. fer-tōr, 3. fer-tōr; 2. fēr-īmīnī. 3. fēr-u-ntōr.
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INFINITIVE.

PARTICIPLES.

<i>Present.</i>	fer-rī.	
<i>Future.</i>	lāt-ūm īrī.	<i>Gerundive.</i> fēr-e-nd-ūs.
<i>Perfect.</i>	lāt-ūs essē or fūissē.	lāt-ūs.
<i>Fut. Perf.</i>	lāt-ūs fōrē.	

7. *Fī-ō* is used as the Passive of *fāciō* in the Tenses formed on the Present-stem. The other parts of the Passive are formed regularly from *fāciō*. It is originally an Intransitive Verb of the Fourth Conjugation, but differs from other Verbs of that Conjugation in inserting the connecting vowel *ē* in the Infinitive Present and Subjunctive Imperfect, and in these forms the *i* is short; elsewhere the *i* is long.

Fīō, fīērī, factūs sūm, to be done, to be made, to become.

INDICATIVE.

SUBJUNCTIVE.

<i>Present.</i>	fī-ō, fī-s, fī-t; (fī-mūs, fī-tīs), fī-u-nt.	fī-ām, -ās, etc.
<i>Imperf.</i>	fī-ēbām, -ēbās, etc.	fī-ē-rēm, -ē-rēs, etc.
<i>Future.</i>	fī-ām, -ēs, etc.	
<i>Pres. Perf.</i>	fact-ūs sūm, etc.	fact-ūs sīm, etc.
<i>Past-Perf.</i>	fact-ūs ērām, etc.	fact-ūs essēm, etc.
<i>Fut. Perf.</i>	fact-ūs ērō, etc.	

IMPERATIVE.	INFINITIVE.	PARTICIPLES.
<i>Present.</i> fī, fī-tě.	fī-ě-rī.	
<i>Future.</i>	fact-ŭm irī.	făc-i-e-nd-ŭs.
<i>Perfect.</i>	fact-ŭs essě or fuissě.	fact-ŭs.
<i>Fut. Perf.</i>	fact-ŭs fŏrě.	

NOTE.—*Fŭtŭrŭs sĭm*, *fŭtŭrŭs essě* (*fŏrě*) often supply the place of parts of *fīŏ*.

8. *Ěd-ě-rě*, to eat, is a regular Verb of the Third Conjugation; but, in addition to the regular tense-forms, it has some forms which, through contraction, resemble the corresponding tense-forms of *essě*, to be, viz.:

INDICATIVE PRES.	SUBJUNCTIVE IMPERF.
<i>S.</i> ěd-ŏ, ěd-ĭ-s or ē-s, ěd-ĭ-t or ēs-t;	ěd-ě-rě-m or ēs-sě-m, ě-d-ěr-ēs or ēs-sē-s, ěd-ě-rě-t or ēs- sě-t.
<i>P.</i> ěd-ĭ-mŭs, ěd-ĭ-tĭs or ēs- tĭs, ěd-u-nt.	ěd-ě-rě-mŭs or ēs-sē-mŭs, ěd- ě-rě-tĭs or ēs-sē-tĭs, ěd-ě- re-nt or ēs-se-nt.

IMPERATIVE.

<i>Pres. S.</i> ěd-ě or	<i>P.</i> ěd-ĭ-tě or	<i>Fut. S.</i> ěd-ĭ-tŏ or	<i>P.</i> ěd-ĭ-tŏtě or
ēs.	ēs-tě.	ēs-tŏ.	ēs-tŏtě, ěd-u-ntŏ.

INFINITIVE PRES.

PASSIVE.

ěd-ě-rě or ēs-sě.

Indic. Pres. ěd-ĭ-tŭr or ēs-tŭr.

Subj. Imp. ěd-ě-rě-tŭr or ēs-sē-tŭr.

NOTE.—The irregular forms of this Verb are syncopations of the regular ones. Thus, *ěd-ĭs*, *ed-s* (dropping *d* before *s*), *ēs*; *ěd-ĭt*, *ed-t* (changing *d* before *t* into *s*), *ěst*. In *ěděrěm*, etc., *ě* is elided, *d* before *r* passes into *s*, and *r* of the ending is assimilated with the last letter of the stem, as in *vel-lě*: *ěd-ě-rěm*, *ed-rěm*, *es-rěm*, *ěssěm*. The forms *ědm*, *ěds*, etc., are found in the Subjunctive Present.

9. *Īrě*, to go, in most of its parts has the endings of the Fourth Conjugation. The radical *i* is replaced by *e* in the Indicative Present, first Singular and third Plural; in the Subjunctive Present; in the oblique cases of the Present Participle; and in the Gerund.

Eő, ĭrě, ĭvĭ, ĭtŭm, to go.

	INDICATIVE.	SUBJUNCTIVE.
<i>Pres.</i>	e-ő, ĭ-s, ĭ-t; ĭ-mŭs, ĭ-tĭs, e-u-nt.	e-ă-m, e-ă-s, e-ă-t; e-ă-mŭs, etc.
<i>Imperf.</i>	ĭ-bă-m, ĭ-bă-s, ĭ-bă-t; ĭ-bă-mŭs, etc.	ĭ-rě-m, ĭ-rě-s, ĭ-rě-t; ĭ-rě-mŭs, etc.
<i>Fut.</i>	ĭ-b-ő, ĭ-bĭ-s, ĭ-bĭ-t; ĭ-bĭ-mŭs, etc.	
<i>Pres. P.</i>	ĭv-ĭ, ĭv-ĭ-stĭ, ĭv-ĭ-t; ĭv-ĭ-mŭs, etc.	ĭv-ěrĭ-m, -ěrĭ-s, -ěrĭ-t; ĭv-ěrĭ-mŭs, etc.
<i>Past-P.</i>	ĭv-ě-ră-m, -ě-ră-s, -ě-ră-t; ĭv-ě-ră-mŭs, etc.	ĭv-issě-m, -issě-s, -issě-t; ĭv-issě-mŭs, etc.
<i>Fut. P.</i>	ĭv-ěr-ő, -ěrĭ-s, etc.	

	IMPERATIVE.	INFINITIVE.	PARTICIPLE.
<i>Pres.</i>	ĭ; ĭ-tě.	ĭ-rě.	ĭ-e-ns (Gen. e-u-ntĭs).
<i>Fut.</i>	ĭ-tő, ĭ-tő; ĭ-tőtě, e-u-ntő.	ĭt-ŭr-ŭs essě.	ĭt-ŭr-ŭs.
<i>Perf.</i>		ĭv-issě.	

GERUND.	SUPINE.
e-u-nd-ĭ, e-u-nd-ő, etc.	ĭt-ŭm.

Compounds of *eő* in the Perfect tenses drop *v* between the two vowels, and have *ŭ* instead of *ĭvĭ*, *ĭě-ră-m* instead of *ĭv-ěră-m*, *ĭěr-ő* instead of *ĭv-ěr-ő*, etc.

10. *Quirě*, to be able, and *něquirě*, to be unable, are inflected like *irě*, but are rarely used except in the Present Indicative and Subjunctive. The Passive forms *quītūr*, *queuntūr*, *queātūr*, *queantūr*, *quītūs sūm*, *něquītūr*, and *něquītā est*, occur only with a Passive Infinitive and in early writers; *něquītūr* alone is classical.

11. For the Conjugation of *essě*, see § 100.

Like *essě* are conjugated its compounds, except *prō-sūm* and *possūm*.

12. *Prōsūm* inserts a *d* for euphony wherever the simple Verb begins with *ě*; as,

Ind. Pres. *prō-sūm*, *prō-d-ěs*, *prō-d-est*, etc.

Ind. Imp. *prō-d-ěram*, *prō-d-ěrās*, *prō-d-ěrāt*, etc.

13. *Possūm* is compounded of *pōt-* (stem of *pōtis*), *able*, and *sūm*, *t* before *s* passing into *s*. The *pōtis* is sometimes written separately, and is then usually indeclinable.

Possūm, possě, potuī, I can, I am able.

INDICATIVE.

Pres. *pos-sūm*, *pōt-ěs*, *pōt-est*;
pos-sūmūs, *pōt-estīs*, *pos-sunt*.

Imp. *pōt-ěram*, *pōt-ěrās*, *pōt-ěrāt*;
pōt-ěrāmūs, etc.

Fut. *pōt-ěrō*, *pōt-ěrīs*, *pōt-ěrīt*;
pōt-ěrīmūs, *-ěrītīs*, *-ěrunt*.

Perf. *pōtu-ī*, *-ī-stī*, *-ī-t*;
pōtu-ī-mūs, etc.

Past-P. *pōtu-ěram*, *-ěrās*, *-ěrāt*;
pōtu-ěrāmūs, etc.

Fut. P. *pōt-uěrō*, *-ěrīs*, *-ěrīt*;
pōtu-ěrīmūs, etc.

SUBJUNCTIVE.

<i>Pres.</i>	pos-sīm, pos-sīs, pos-sīt ; pos-sīmūs, pos-sītīs, pos-sint.
<i>Imp.</i>	pos-sēm, pos-sēs, pos-sēt ; pos-sēmūs, pos-sētīs, pos-sent.
<i>Perf.</i>	pōtu-ērīm, -ērīs, -ērīt, etc.
<i>Past-Perf.</i>	pōtu-issēm, -issēs, -issēt, etc.

INFINITIVE.

<i>Present.</i>	pos-sē.	<i>Perfect.</i>	pōtu-issē.
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The Participial form *pōtens* is used only as an Adjective.

Translate into English.

Puērī pēr silvām densām ībant. Impērātōrēs clārī captīvōs vēnēnō nēcārē nōlunt. Aedui crūdēlītātēm Ariōvistī, Germānōrūm rēgis, ferrē nōn pōtuērunt. Cōnsul urbēm dēfendērē nōn pōtērīt. Caesār hiēmē ōpūs cōnfīcērē cōnābītūr. Princeps pēr āmicōs pōtens fīēbāt. Caesār, cūm iīs lēgiōn-ibūs, quās ex hībernīs ēdūxērāt, īn Galliām īrē contendīt (*hastened*). Īn hāc cīvītātē sunt triā miliā (§ 64, *Rem.* 9) hōmīnūm quī armā ferrē possunt. Impērātōr ā milītībūs rēx (§ 67, 3) factūs est. Nēmō ūnō diē sāpiens fiērī pōtest. Nōn quīvīs ōrātōr praestantissimūs fiērī pōtest. Poētā nascītūr, nōn fīt. Sūperbiā nōbilitātis ā plēbē ferrī nōn pōtest.

Translate into Latin.

Who can bear the cruelty of such a king? Can any one (*numquīs*) bear the insolence (*insolentiā*) of this slave? Who is willing to be slain by a robber? We are unwilling to hold the farmer's bull by the horns. The citizens are unwilling to give their gold to that fellow (§ 84, *Rem.* 4). Who is unwilling to become rich and powerful? Some of the citizens will be unwilling to bear arms. The prudent leader will not go into the enemy's country (*fīnēs*). Cicero

was made consul by the best of the citizens. This boy will become a distinguished poet in a few years. Who can suffer so great a punishment?

DEFECTIVE VERBS.

§ 112. 1. Defective Verbs are such as want some of their parts.

2. There are many Verbs which are not used in all the tenses. The following list contains such as are most defective:

Ōdī , <i>I hate.</i>	Fārī , <i>to speak.</i>	Cědō , <i>tell or give me.</i>
Coepī , <i>I have begun.</i>	Quaesō , <i>I beseech.</i>	Cōnfīt , <i>it is done.</i>
Měmīnī , <i>I remember.</i>	Āvē , <i>hail.</i>	Děfīt , <i>it is wanting.</i>
Āiō , <i>I say.</i>	Salvē , <i>hail.</i>	Infīt , <i>he begins.</i>
Inquām , <i>I say.</i>	Āpāgě , <i>begone.</i>	Ōvāt , <i>he rejoices.</i>

§ 113. *Ōdī*, *coepī* (for the Present of which *incēpiō* is used), and *měmīnī* are used for the most part in the Perfect tenses, and hence are sometimes called *Preteritive Verbs*.

	ōdī ,	coepī ,	měmīnī ,
	ōdērām ,	coepērām ,	měmīnērām ,
	ōdērō ,	coepērō ,	měmīnērō ,
	ōdērīm ,	coepērīm ,	měmīnērīm ,
	ōdissēm ,	coepissēm ,	měmīnissēm ,
	ōdissě ,	coepissě ,	měmīnissě .
PART. {	ōsūs ,	coeptūs ,	
	ōsūrūs ,	coeptūrūs ,	
PASS.	ōsūs sūm.	coeptūs sūm.	

IMP. **měmentō**,
měmentōtě.

Remark 1.—The Passive form of *coepī* (*coeptūs sūm*, etc.) is preferred with a Passive Infinitive; as, *urbs oppugnārī coeptā est*, the city began to be besieged.

Remark 2.—The tenses of *ōdī* and *měmīnī*, though Perfect in form, express incomplete action; thus, *ōdērām*, I hated; *ōdērō*,

I shall hate; *mēmīnī*, I have kept in mind, *therefore*, I remember; *mēmīnērām*, I remembered.

The Perfects *nōvī* and *cōnsuēvī* have a similar meaning; thus, *noscō*, I find out, *nōvī*, I have found out, *I know*; *cōnsuescō*, I accustom myself, *cōnsuēvī*, I am accustomed.

3. *Ā-iō*, *I say*.

Ind. Pres. *āiō*,* *āīs*, *āīt*; —, —, *āiunt*.*

Ind. Imperf. *āiēbām*, *āiēbās*, etc.

Subj. Pres. —, *āiās*, *āiāt*; —, *āiānt*.

Imperf. Pres. *āī* (rare). *Part.* *āiens* (*Adj. affirmative*).

4. *Inquām*, *quoth I*, used only after one or more words of a quotation.

Ind. Pres. *inquām*, *inquīs*, *inquīt*; *inquīmūs*, *inquītīs*
(late), *inquiunt*.

Ind. Imperf. —, —, *inquiēbāt*.

Ind. Future. —, *inquiēs*, *inquiēt*; —, —, —.

Ind. Pres. Perf. (*inquī*), *inquistī*, *inquīt*; —, —, —.

Imperat. *inquē*, *inquītō*.

5. *Fārī*, *to speak*.

INDICATIVE.

Pres. —, —, *fā-tūr*.

Fut. *fā-b-ō-r*, —, *fā-*
b-ī-tūr.

Pres. Perf. *fāt-ūs sūm*, etc.

Past-Perf. *fāt-ūs ērām*, etc.

IMPERATIVE.

fā-rē (poetic).

INFINITIVE.

fā-rī.

PARTICIPLES.

fa-nt-īs, etc., *without Nom.* (except in the Plautine phrase, *fans atque infans*).

fāt-ūs, *fa-nd-ūs*.

GERUND. *fa-nd-ī*, etc.

SUPINE. *fāt-ū*.

* i between two Vowels (= j) is pronounced like y: *a'-yo*, *a'-yunt*, *a'-ye'-bam*.

Some other forms are used in the compounds, though all of them are defective.

6. *Quaesō* (*old form of quaerō*), *I beseech*.

Ind. Pres. *quaesō*, —, *quaesīt*; *quaesūmūs*, —, —.

Quaesō and *quaesūmūs* are old colloquial forms used generally as a mere intensive expression, *prythee*.

7. *Āvē*, *hail!*

Imperative. *āvē*, *āvētē*, *āvētō*. *Inf.* *āvērē*.

8. *Salvē*, *hail!*

Imperative. *salvē*, *salvētē*, *salvētō*.

Inf. *salvērē*. *Ind. Fut.* *salvēbīs*.

9. *Āpāgē*, *begone*.

This is an old Imperative, used as an Interjection.

10. *Cēdō*, *tell thou, give me*.

Imper. 2d Sing. *cēdō*; *Pl. cettē* (only in the early poets),
contracted from cēditē.

11. *Cōnfīt*, *it is done*.

Ind. Pres. *cōnfīt*. *Fut.* *cōnfīēt*.

Subj. Pres. *cōnfīāt*. *Imperf.* *cōnfīērēt*. *Inf.* *cōnfīērī*.

12. *Dēfīt*, *is wanting*.

Indic. Pres. *dēfīt*, *dēfīunt*. *Fut.* *dēfīēt*.

Subj. Pres. *dēfīāt*. *Inf.* *dēfīērī*.

13. *Infīt*, *he begins*.

Indic. Pres. *infīt*, *infīunt*.

14. *Ōvāt*, *he rejoices*.

Indic. Pres. *ōvāt*. *Subj. Pres.* *ōvēt*. *Imperf.* *ōvārēt*.

Participles. *Pres.* *ōvans*. *Perf.* *ōvātūs*.

Ger. *ōvandī*,

IMPERSONAL VERBS.

§ 114. 1. Verbs used only in the third person, and not admitting of a *personal* Subject, are called *Impersonal*.

2. An Infinitive, or a Sentence used as a Noun, is usually the Subject of an Impersonal Verb in the Active Voice, and in the Passive the Subject is contained in the Verb itself; as, *ventūm est ā Caesārē*, (a coming) was come by Caesar. As the English idiom requires a Subject, the Pronoun *it* is placed before an Impersonal Verb in translating.

Latin idiom. Becomes you to study, }
English idiom. It becomes you to study, } Dēcēt tē stūdērē.

3. The various tenses of Impersonal Verbs are formed by adding the endings of the Third Person Singular to the proper tense-stem.

ENDINGS.

	FIRST CONJ.		SECOND CONJ.		THIRD CONJ.		FOURTH CONJ.	
	<i>Inf. Pres.</i> -rē.		<i>Inf. Pres.</i> -rē.		<i>Inf. Pres.</i> ě-rē.		<i>Inf. Pres.</i> -rē.	
	IND.	SUBJ.	IND.	SUBJ.	IND.	SUBJ.	IND.	SUBJ.
<i>Pres.</i>	-t.	-t.*	-t.	-ăt.	-ĭ-t.	-ă-t.	-t.	-ăt.
<i>Imp.</i>	-băt.	-rēt.	-băt.	-rēt.	-ē-băt.	-ē-rēt.	-ēbăt.	-rēt.
<i>Fut.</i>	-bīt.	—	-bīt.	—	-ē-t.	—	-ēt.	—
	<i>Ind. Pres. Perf.</i> -īt;		<i>Past-Perf.</i> -ērăt;		<i>Fut. Perf.</i> -ērīt.			
	<i>Subj. " " -ērīt.</i>		<i>" " -issēt.</i>		<i>Inf. " -issē.</i>			

The pupil will add these endings to the stems:

1st Conj. jŭvā-, (*Perf.* jŭv-) of jŭvā-t, *it pleases, delights.*

2d " dēcē-, (*Perf.* dēc-ŭ-) of dēcē-t, *it becomes.*

3d " contĭg-, (*Perf.* contĭg-) of contĭg-ĭ-t, *it happens.*

4th " ěvĕnĭ-, (*Perf.* ěvĕn-) of ěvĕnĭ-t, *it turns out, happens.*

* The stem vowel *a*, as in regular Verbs, is changed into *e* before the ending of the *Subjunctive Present* (First Conjugation). In all the Conjugations the stem vowel is *shortened* before *t* (ending of 3d Person Sing.).

§ 115. The *Impersonals* embrace Verbs :

- I. Relating to *the weather*; as, *ningit*, it snows; *tônăt*, it thunders.
- II. Relating to *the feelings*; as, *pŭdět*, it shames; *mîsěrět*, it grieves (the Person affected by the feeling is put in the Accusative; *mē mîsěrět*, it grieves me; I grieve).
- III. The Passive of *Intransitive* Verbs; as, *currîtŭr*, it is run (when the Agent is mentioned, it is put in the Ablative with the Preposition *ă* or *ăb*); as, (Act.) *Helvėtiŭ fortîtěr pugnăvērunt*, the Helvetians fought bravely; (Impers.) *ăb Helvėtiis fortîtěr pugnătŭm est*, it was fought bravely by the Helvetians.
- IV. Many Verbs not strictly Impersonal (which generally have an Infinitive or Sentence as the Subject); as, *accidît*, it happens; *evěnît*, it turns out; *plăcět*, it seems good; *dělectăt*, *jŭvăt*, it delights; *dēcět*, it is becoming.

EXERCISE XLVIII.

Vocabulary.

vespěr, -ěr-ī, <i>evening.</i>	ăcritěr, (Adv.), <i>actively, fiercely.</i>
călămîtăs, -tăt-īs, <i>disaster.</i>	ăb ũtrîsquě, <i>by both parties.</i>
diŭ (Adv.), <i>a long time, long.</i>	ŭtrimquě (Adv.), <i>on both sides.</i>
pēcŭniă, -ae, <i>money, a bribe.</i>	

e-ŏ, ī-rě, iv-ī, it-ŭm (§ 111, 9), *to go.*

věni-ŏ, věni-rě, vĕn-ī, vent-ŭm, *to come.*

cōnsŭl-ŏ, -ě-rě, cōnsŭlu-ī, cōnsult-ŭm, *to consult.*

in-fěr-ŏ, in-fer-rě, in-tŭl-ī, il-lăt-ŭm, *to bring upon, inflict.*

pugn-ŏ, -ă-rě, -ăv-ī, -ăt-ŭm, *to fight.*

Remark.—Impersonal Verbs which are *Transitive* in meaning have a direct Object in the Accusative.

Translate into English.

Lībērōs dēcět părentēs suōs âmărě. Rĕgĕm nŏn dēcět lĕgēs cīvītătîs violărě. Bellă magnă gĕrĕrĕ Rŏmănŏs dĕ-

lectābāt. Diū ēt ācritēr āb ūtrisque pugnātūm est. Āb hōrā septimā ād vespērūm pugnātūm ērāt. Eōdēm diē, quō (§ 171) īn fīnēs Sēquānōrūm ventūm est, principēs Galliae ād eūm convēnērunt. Ā cōnsūlibūs dē rē pūblicā cōnsūltūm est. Cantūm āviūm audirē poētām jūvāt. Tē nōn dēcēt nōbīs bellūm inferrē. Dēlectāt-nē tē maximās (§ 72, 5) cālāmītātēs reī pūblicae intūlissē?

Translate into Latin.

It becomes masters to give food to their servants. It becomes no one (*nēmō*) to do an injury. It delights this wicked chief to burn prisoners with fire. It was fought fiercely by both parties from the fourth hour till (*to*) sunset. The noble chief will consult (*express it impersonally*) concerning the safety of the commonwealth. It does not become a judge to receive a bribe. This wicked centurion has brought a great disaster upon the army.

PARTICLES.

§ 116. Those parts of speech which are not inflected are called *Particles*. They are *Adverbs*, *Prepositions*, *Conjunctions*, and *Interjections*.

ADVERBS.

§ 117. 1. An Adverb is a word used to limit the meaning of a Verb, Adjective, or another Adverb. Some Adverbs also limit Nouns which have the sense of a Participle or Adjective.

2. In respect to form, Adverbs are *Primitive* or *Derivative*.

3. In respect to meaning, Adverbs may be divided into several classes; as,

TEMPORAL, denoting time; as, *hōdiē*, to-day; *crās*, to-morrow.

LOCAL, denoting place; as, *ībī*, there; *indě*, thence.

MODAL, denoting manner; as, *běně*, well; *mālě*, badly.

NEGATIVE; as, *nōn*, not; *ně* — *quīdēm*, not even.

4. As we have seen (§ 91, table), some Adverbs are Correlative, and such are derived from Pronouns. We tabulate again for convenience, giving the Derivatives:

DEMONSTRATIVE.	RELATIVE.	INTERROG.	INDEFINITE.
<i>ībī</i> , there. { <i>ībīdēm</i> , just there.	{ <i>ūbī</i> , where. <i>ūbīcunquě</i> , wherever.	<i>ūbī?</i> where?	{ <i>ālicūbī</i> , somewhere. <i>ūbīquě</i> , everywhere. <i>ūbīvis</i> , wherever you please.
{ <i>indě</i> , thence. <i>indīdēm</i> , from the same place.	{ <i>undě</i> , whence. <i>undēcunquě</i> , whence- soever.	<i>undě?</i> whence?	{ <i>ālicundě</i> , from somewhere. <i>undīquě</i> , from all sides. <i>unděvis</i> , from any- where you please.
<i>eā</i> , that way.	<i>quā</i> , which way.	<i>quā?</i> which way?	{ <i>āliquā</i> , some way or other. <i>quālībět</i> , any way. <i>āliquō</i> , some- whither.
{ <i>eō</i> , thither. <i>eōdēm</i> , to the same place.	{ <i>quō</i> , whither. <i>quōquō</i> , } whither- <i>quōcumquě</i> , } soever.	<i>quō?</i> whither?	{ <i>quōvis</i> , <i>quōlībět</i> , whithersoever you please.
<i>tūm</i> , then.	<i>cūm</i> (<i>quūm</i>), when. { <i>quandō</i> , when. <i>quandōquě</i> , } when- <i>quandōcumquě</i> , } ever.	<i>quandō?</i> when?	{ <i>āliquando</i> , at some time.

5. Derivative Adverbs, if the primitive be an Adjective of the First and Second Declension (ending in *-ūs* or *-ēr*), are formed by changing the *-ō* of the stem into *-ē*; as, *vālidūs*, strong (st. *vālidō-*); *vālidē*, strongly; *mīsēr*, wretched (st. *mīsērō-*), *mīsērē*, wretchedly; if the

primitive be an Adjective of the Third Declension, the Adverb ends in *-těr* or *-itěr*; as, *lěvī-s*, light, *lěvī-těr*, lightly.

Remark.—The ending is *-těr*, added both to stems in *-i* and Consonant stems; if the stem ends in *-c*, the vowel *i* is usually inserted; as, *fēlix*, happy (st. *fēlic-*), *fēlic-ī-těr*, happily. Stems ending in *-nt-* drop *t*; as, *prūdēns*, prudent (st. *prūdēnt*), *prūden-těr*, prudently.

6. The neuter *Accusative* of many Adjectives (of all *Comparatives*) is often used as an Adverb; as, *fācīlě*, easily; *multūm*, much; so the *Ablative* neuter, and less often the *Ablative* feminine; as, *falsō*, falsely; *rectā*, straightway.

7. Some Adverbs are formed by adding the suffix *-tūs* (meaning *whence*), some by adding *-tīm* (denoting *manner*, *way*), usually with a connecting vowel; as, *fund-ī-tūs*, from the bottom; *grěg-ā-tīm*, in flocks.

8. Many Adverbs are simply case forms of Nouns; as, *diū*, by day; *noctū*, by night; *fortě*, by chance.

9. The Adverbs derived from *āliūs*, when contrasted with each other or with forms of *āliūs*, have the same construction as their primitives. (See § 56, *Rem.* 2.) *Ālītěr* — *ālītěr*, *in one way*, — *in another*; *āliās* — *āliās*, *at one time* — *at another*; *ālītěr āliīs lōquītūr*, *he talks one way to one, another way to another*.

10. Two negatives destroy each other; as, *nōn-nullī*, *some*.

EXERCISE XLIX.

§ 118. 1. *Rule of Syntax.*—Intransitive Verbs, though they do not admit of a Direct Object, may have an Indirect Object in the Dative.

2. *Rule of Syntax.*—The Dative expresses the person or thing for whose *advantage* or *disadvantage* anything

is, or is done. (DATIVE OF ADVANTAGE or DISADVANTAGE.)

3. *Rule of Position.*—The Adverb generally precedes the word it limits; but *fērē* usually stands between the Adjective and the Noun; as, *omnēs fērē hōmīnēs*, almost all men.

NOTE.—Many Verbs which are Transitive in English are Intransitive in Latin.

Vocabulary.

fortī-tēr (fortis), <i>bravely</i> .	beāt-ē (beātus), <i>happily</i> .
cēlērī-tēr (cēlēr), <i>swiftly</i> .	bēn-ē (bōnus), <i>well</i> .
audāc-tēr * (audāx), <i>boldly</i> .	fēr-ē, <i>almost</i> .
grēgā-tīm (grex), <i>in flocks</i> .	fācīl-ē (fācīlis), <i>easily</i> .
paul-ā-tīm (paulus), <i>by degrees</i> .	saepē, <i>frequently, often</i> .
nē-quīdēm (the limited word being placed between), <i>not even</i> .	rēpent-ē (rēpens), <i>suddenly</i> .
gēnēr-ā-tīm (gēnūs), <i>by tribes</i> .	praecīpu-ē (praecīpuus), <i>especially</i> .
	phālanx, phālang-is, <i>a phalanx</i> .
ac-cēd-ō, accēd-ē-rē, accēss-i, accēss-ūm, <i>to come up</i> .	
vīv-ō, -ē-rē, vix-i, vīct-ūm, <i>to live</i> .	
cōnstītu-ō, -ē-rē, cōnstītu-i, cōnstītūt-ūm, <i>to establish, post</i> .	
curr-ō, -ē-rē, cūcurr-i, curs-ūm, <i>to run</i> .	
prō-curr-ō, -ē-rē, prōcūcurr-i and prōcurr-i, prōcurs-ūm, <i>to run forward</i> .	
per-frīng-ō, -ē-rē, perfrēg-i, perfract-ūm, <i>to break through</i> .	
pāre-ō, -ē-rē, pāru-i, pārit-ūm (intr.), <i>to obey</i> .	
indulge-ō, -ē-rē, indulg-i, indult-ūm (Intr.), <i>to be indulgent to</i> .	
nōce-ō, -ē-rē, nōcu-i, nōcīt-ūm (Intr.), <i>to hurt, injure</i> .	
crēdō, crēd-ē-rē, crēdīd-i, crēdīt-ūm (Intr.), <i>to believe, trust</i> .	

Translate into English.

Nōstrī tōtūm diēm fortītēr † pugnāvērant. Hostēs rēpentē cēlērīterquē prōcurrērunt. Quī bēnē vīvīt (§ 87, 8, 9) beātē vīvīt. Omniā fērē ānīmālīā grēgātīm currunt. Impērātōr paulātīm exercītūm īn ūnūm lōcūm condūcēbāt. Nōstrī fācīlē hostiūm phālangēm perfrēgērunt. Fīliūm dēcēt pā-

* Rarely *audaciter*.

† See model of Analysis 8 (App. X.).

trī suō pārērē. Gallī cūm Germānīs saepē contendēbant. Nē Caesār quīdē hanc cīvītātē vincērē pōtest. Milītēs ād mūrōs oppīdī audāctēr accēssērunt. Tūm Germānī cōpiās suās gēnērātīm cōnstituērunt. Caesār huīc lēgiōnī praecipuē indulserāt. Quīs nōstrūm (§ 58, 3) istī (§ 84, *Rem. 4*) crēdīt? Nūm (§ 81, 3) bōnūm dēlectāt āliīs nōcērē?

Translate into Latin.

To live well is to live happily. Wicked men always injure themselves. Our men ran forward suddenly and swiftly, and easily routed the enemy's footmen. The cavalry of the Thracians came up boldly to the very (*ipsē*) gates of the city. I will not believe even the consul himself. The prudent general was unwilling to lead his army through the by-paths of the forest. This boy can easily swim across a very deep river. The enemy will not attempt to break through our line-of-battle.

COMPARISON OF ADVERBS.

§ 119. Adverbs derived from Adjectives are generally compared like their primitives. The Comparative is like the neuter Comparative of the Adjective; the Superlative is formed from the Superlative of the Adjective by changing *ūs* into *ē*; as, *fācilē*, *fāciliūs*, *fācillimē*; *cēlērītēr*, *cēlēr-iūs*, *cēlerrimē*.

Remark 1.—The Superlative of the Adverb sometimes ends in *-ō* or *-ūm*; as, *mēritissimō*, *prīmūm*.

Remark 2.—If the comparison of the Adjective is irregular or defective, that of the Adverb is so likewise; as, *bēnē*, *mēliūs*, *optimē*; *mālē*, *pējūs*, *pessimē*; *pārūm*, *mīnūs*, *mīnimē*; *multūm*, *plūs*, *plūrīmūm*; *priūs*, *prīmō* or *prīmūm*; *ōciūs*, *ōcissimē*; *dētēriūs*, *dēterrimē*; *pōtiūs*, *pōtissimē* or *pōtissimūm*; *mēritō*, *mēritissimō*; *sātīs*, *sātiūs*. *Māgīs*, *maximē*, has no Positive; and *nūpēr*, *nūperrimē*, has no Comparative.

Remark 3.—Notice also the following: *pröpä*, *pröpiūs*, *proxīmē*; *diū*, *diūtiūs*, *diūtissīmē*; *saepē*, *saepiūs*, *saepissīmē*; *sēcūs*, *sēcviūs*.

PREPOSITIONS.

§ 120. Prepositions express the relation between a Noun or Pronoun and some other word.

1. Twenty-six Prepositions are followed by the Accusative :

ād , to, towards, at.	contrā , against.	post , after, since.
antē , before.	ergā , towards (usually of friendly relations).	practēr , past, besides.
adversūs , } against,	extrā , without, beyond.	pröpä , near.
adversūm , } towards.	infrā , under, beneath.	proptēr , on account of.
āpūd , at, with.	intēr , between, among.	sēcundūm , after, next to, according to.
circā , } around.	intrā , within.	suprā , above.
circūm , }	juxtā , next to.	trans , over, beyond.
circitēr , about, near (chiefly with Numerals).	ōb , for, on account of.	ultrā , beyond.
cīs , } on this side.	pēnēs , in the power of.	versūs , towards (placed after the Noun).
cītrā , }	pēr , through.	
	pōnē , behind.	

2. Ten Prepositions are followed by the Ablative :

ā , }	cūm , with.	prō , before, for, instead of.
āb , } from, after, by.	dē , down, from, after, concerning.	sīnē , without.
abs , }	ē , } out of.	tēnūs , up to, as far as (sometimes with Gen.).
absquē , but, for, without (rare in classic Latin).	ex , }	
cōrām , in presence of.	prae , before, in comparison with.	

3. Four Prepositions are followed by the Accusative, when *motion to a place* is implied; by the Ablative, when *rest in a place* is implied :

īn , in, on; into, upon.	sūpēr , over, above.
sūb , under, near.	sūbtēr , under, beneath.

Remark 1.—The Adverb *clām*, without the knowledge of, is sometimes used as a Preposition, usually with the Accusative, rarely with the Ablative.

Remark 2.—*Tēnūs* (with Abl.), like *versūs* (with Accus.), is placed after its case; and *cūm* is annexed to the Ablative of the Substantive Personal and Relative Pronouns. *Versūs* sometimes follows *ad* and *in*; as, *ad Alpēs versūs*; *in āgrūm versūs*; when used alone with the Accusative, it only occurs in classic Latin with Names of Towns and Small Islands.

Remark 3.—*Ā* and *ē* are used only before Consonants; *ab* and *ex*, before Vowels and Consonants.

Remark 4.—A Preposition is often used without its case as an Adverb; as, *ūt antē dictūm est*, *as was said before*. So *ad*, *antē*, *cōrām*, *contrā*, and *post*.

On the other hand, the Adverbs *pālām*, *prēcūl*, and *šmāl*, in poetry and later prose, are treated as Prepositions and take the Ablative.

EXERCISE L.

§ 121. Vocabulary.

* <i>bēnē</i> (Adv.), <i>well</i> .	<i>ullūs</i> , -ā, -ūm (§ 56), <i>any</i> .
* <i>mālē</i> (Adv.), <i>badly, unfortunately</i> .	<i>nēquē</i> (Conj.), <i>and — not, neither</i> .
* <i>pārūm</i> (Adv.), <i>little</i> .	<i>cultūs</i> , -ūs, <i>civilization</i> .
* <i>māgīs</i> (Adv.), <i>more</i> .	<i>hūmānītās</i> , -tāt-īs, <i>refinement</i> .
* <i>longē</i> (Adv.), <i>far</i> .	<i>tēlūm</i> , -ī, <i>a dart</i> .
* <i>prōpē</i> (Adv.), <i>near</i> .	<i>cōnsīliūm</i> , -ī, <i>wisdom, prudence</i> .
<i>dūbītātiō</i> , -ōn-īs, <i>doubt</i> .	
<i>plāce-ō</i> , -ē-rē, <i>plācu-ī</i> , <i>plācīt-ūm</i> , <i>to please</i> .	
<i>displāce-ō</i> , -ē-rē, <i>displīcu-ī</i> , <i>displīcīt-ūm</i> , <i>to displease</i> .	
<i>fūg-i-ō</i> , <i>fūg-ē-rē</i> , <i>fūg-ī</i> , <i>fūgīt-ūm</i> , <i>to flee</i> .	
<i>comme-ō</i> , -ā-rē, -āv-ī, -āt-ūm, <i>to go back and forth</i> .	
<i>dē-sist-ō</i> , -ē-rē, <i>dēstīt-ī</i> , <i>dēstīt-ūm</i> , <i>to cease</i> .	
<i>ab-sūm</i> , <i>ab-essē</i> , <i>ab-fū-ī</i> , <i>ab-fū-tūr-ūs</i> , <i>to be away, distant</i> .	
<i>con-jīc-i-ō</i> , <i>con-jīc-ē-rē</i> , <i>conjēc-ī</i> , <i>conject-ūm</i> , <i>to hurl</i> .	

Translate into English.

Omniūm quī in Galliā hābitant, fortissimī sunt Belgae. Ā cultū atquē hūmānītātē prōvinciae longissimē absunt. Ād eōs mercātōrēs mīnimē saepē commeant. Nōn mīnūs fortēs fuērunt Gallī quām Rōmānī. Hōrās (§ 153) sex

ācritēr ūtrimquē pugnātūm ērāt (§ 115, III.), nēquē hostēs nōstrōrūm impētūm diūtius sustinērē pōtuērunt. Ēquītēs Ariōvistī prōpiūs accēssērunt, āc lāpīdēs tēlāquē īn nōstrōs conjēcērunt. Ariōvistūs māgis cōnsiliō quām virtūtē Aeduōs vīcīt.

Translate into Latin.

Without any doubt virtue is a more excellent thing (*præstantiūs*) than gold. This song displeases me (Dative, § 118, 1) more than that (one) pleases me. The Belgians were farther away than the Aeduans from the civilization and refinement of the Roman province. Through the whole night the enemy did not cease to flee. The boys came up nearer, and boldly hurled stones and darts upon the fierce wild boar. Which of us can fight without arms? Orgetorix was far the noblest and richest (man) among (*āpūd*) the Helvetians.

PREPOSITIONS IN COMPOSITION.

§ 122. Most Prepositions are used as prefixes, in composition with other words. The following are called *Inseparable* Prepositions, because they are never found alone :

amb- (**ambō**), *around, about.*

dī- or **dīs-**, *asunder.*

rē- or **rēd-**, *again, back.*

sē-, *apart, aside.*

vē, *not* (negatives the positive

idea in the word with which

it is compounded, or intensifies it).

Remark.—*Cōn*, usually classed among the Inseparable Prepositions, is only another form of *cūm*.

EXERCISE LI.

Vocabulary.

haud (Adv.), *not.* Generally used with Adjectives and Adverbs.

intēr sē, *among themselves, with one another, from one another.*

rēliquūs, -ā, -ūm, *remaining.*

Belgae rēliquī, *the rest of the Belgians.*

āēr, āēr-īs, *the air.*

Gallīcūs, -ā, -ūm, *Gallie*.
 philōsōphūs, -ī, *philosopher*.

caelūm, -ī (*Pl. -ī, rare and poetic*),
heaven.

jūbe-ō, -ē-rē, juss-ī, juss-ūm, *to order*.

con-vēni-ō, -ī-rē, convēn-ī, convent-ūm, *to come together*.

con-duc-ō, -ē-rē, condūx-ī, conduct-ūm, *to lead together*.

dif-fēr-ō, differ-rē, dis-tul-ī, di-lāt-ūm, *to differ* (Objective).

dis-senti-ō, -ī-rē, dissens-ī, dissens-ūm, *to differ in opinion, to disagree*
 (Subjective).

con-jung-ō, -ē-rē, conjunx-ī, con-junct-ūm, *to join*.

con-jūr-ō, -ā-rē, -āv-ī, -āt-ūm, *to swear together, conspire*.

sē-cēd-ō, -ē-rē, sēcēss-ī, sēcēss-ūm, *to secede, go apart*.

sē-cern-ō, -ē-rē, sēcrēv-ī, sēcrēt-ūm, *to separate*.

Translate into English.

Māgistēr hunc puērūm haud mīnūs quām filiūm suūm
 amāt. Caesār omnēs Galliae principēs ad sē convēnīrē
 (§ 86, 2) jussit. Germānī nōn multūm (§ 66, 2) ā Gallīcā
 cōnsuetūdīnē diffērunt. Exercitūs ūnūm in locūm ā lēgātō
 paulātīm condūcēbātūr. Omnēs Belgae in armīs sunt, Ger-
 mānīquē, quī cīs Rhēnūm incolunt, sēsē cūm hīs conjunx-
 ērunt. Rēmī contrā pōpūlūm Rōmānūm cūm Belgīs rēli-
 quīs nōn conjūrāvērant. Āēr caelūm ā terrīs sēcernīt.
 Philōsōphī dē nātūrā deōrūm intēr sē sempēr dissensērunt.

Translate into Latin.

The general ordered the first line (āciēs) to retreat to (in)
 the mountain. The common people frequently seceded from
 the nobility. The shepherds had separated the sheep from
 the kids. The Remi differed in opinion from the rest of the
 Belgians. These wicked citizens are conspiring against the
 republic. The Germans will not easily break through our
 line. The enemy's forces are not far from the town. A lion
 differs much from a dog. The lieutenant had been ordered
 to cross the river.

CONJUNCTIONS.

§ 123. Conjunctions connect words and sentences. They are commonly divided into the following classes :

1. COPULATIVE, which connect things that are to be considered together—(*and*): they are *ět*, *-quě*, *atquě* (*āc*), *ětiām*, *quōquě*, and (instead of *ět* and the negative) *něquě* (*něc*).

Remark 1.—*Ět* connects things which are independent of each other, and of equal importance; as, *M. Pīsōně ět M. Messallā cōnsūlibūs*. *Ět*—*ět* is to be translated *both*—*and*; as, *ět rēx ět rēgīnā*, “*both the king and the queen.*” It sometimes means *also*.

Remark 2.—*Quě* (enclitic) introduces a mere appendage, the two constituting but one idea, and is rather adjunctive than copulative; as, *glādiūs pīlisquě*—(*offensive armor*); or it is added to the second member merely to *extend* the preceding idea; as, *jūs pōtestātemquě hābent*. It should be appended to the last word of those connected, as seen in the above examples.

Remark 3.—*Atquě* (used before Vowels or Consonants), contracted into *āc* (*used before Consonants only*), is compounded of *ād* and *quě*, and means *and in addition*; it usually introduces something of greater importance; as, *īn hostēs impētūm fēcīt atquě eōs fūgāvīt*, “— and routed them too.” So, in answers; as, *cognōstī-ně hōs versūs? āc mēmōrītēr*, “— and that, too, by heart.” This peculiar force is often lost in *āc*, and it is used alternately with *ět*; it is preferred in subdivisions, the main propositions being connected by *ět*; as, *difficīlē est tantām causām ět diligentiā cōnsēquī, ět mēmōriā complectī, ět ōrātiōně expromērē ět vōcē āc vīribūs sustīnērē*.

Remark 4.—*Něquě* or *něc* (*and not*), compounded of *ně* and *quě*, when repeated, is translated *neither*—*nor*. *Ět nōn* is used instead when only one word, and not a whole sentence, is to be negatived; as, *pātiōr ět nōn mōlestē fērō*. *Ět nōn* is frequently used also when *ět* precedes. *Něquě nōn* (*něc nōn*), the two negatives destroying each other, is nearly equivalent to *ět*, and is so used (the words not separated) in later prose, but, in classical

prose, is used only to connect sentences, and the two words are separated.

Remark 5.—*Ētiām* (ēt-jām) (*also, even*) has a wider meaning than *quōquē*, and adds a new circumstance, while *quōquē* is used when a thing of a similar kind is added. *Ētiām* usually immediately precedes the word to which it refers, *quōquē* always follows.

Remark 6.—The Copulative Conjunctions are frequently omitted in animated discourse; as, *cōpiās suās in proximū collēm subducit, āciēm instruit*. This omission is called *asyndeton* (not-bound-together).

2. **DISJUNCTIVE**, which connect things that are to be considered separately (*either, or*): they are *aut, vĕl, -vĕ, sĭvĕ, seu*, and the interrogative particle *ān*.

Remark 7.—*Aut* (*either, or*) expresses an essential difference in things, and ordinarily implies that one thing excludes another; as, *aut vivit aut mortuus est*, “he is *either* living *or* dead.” *Aut* and *-vĕ* serve to continue a negation, where in English we use *nor*; as, *Verrēs nōn Hōnōrī aut Virtūtī vōtā dēbēbāt*.

Remark 8.—*Vĕl*, on the other hand (akin to *vellĕ*), indicates a difference of expression merely, and is used where either of two or more things may be taken indifferently; as, *conjunctiō tectōrū oppidū vĕl urbs appellātūr*,—a town *or* city (whichever you please); *vĕl impĕrātōrē vĕl milītē mē ūtīmīnī*, “use me *either* as a commander *or* as a soldier.” When one of the alternatives is omitted, *vĕl* often has the sense of *even*; as, *pōpūlūs Rōmānūs auctōritātēm suām vĕl (= even if necessary) contrā omnēs dēfendĕrē pōtest*. With Superlatives *vĕl* is also often used to enhance the meaning: *vĕl maximūs*, the very greatest. *-Vĕ* (enclitic) is merely a weaker form of *vĕl*.

Remark 9.—*Sĭvĕ* (*seu*)—*sĭvĕ* (*seu*) (*or if, whether, or*), is used when it is uncertain or indifferent which view is to be taken. Thus (Caesar, Bell. Gall.): *sĭvĕ cāsū, sĭvĕ deōrū immortālīūm prōvidentiā; sĭvĕ tīmōrē perterrītī, sĭvĕ spĕ sālūtis inductī* (“perhaps by one, perhaps by the other,—I do not know by which”).

Remark 10.—*Ān* (*or*) is used in Double Questions, usually after *utrūm* or the enclitic *-nĕ*; as, *utrūm tāceām ān praedicēm?* or,

taceām-nē ān praedicēm? shall I be silent or speak? But the first part of a Double Question is often omitted; as, *cūjūm p̄cūs est hōc? ān Mēliboeī?* “whose flock is this? (is it somebody else’s) or Meliboeus’s?” The later writers use *ān* in Indirect Questions in the sense of *whether* without *ūtrūm* or *-nē*; and it is very commonly so used after *nesciō*, *haud sciō*, *dūbiūm est*, *dūbitō*, *incertūm est*, etc., which may in such cases be translated *perhaps*; as, *contigīt tībī quōd haud sciō ān nēmīnī*, “there has happened to you what has perhaps happened to no one (else).”

Remark 11.—The enclitic *-nē* is sometimes, but not very often, used disjunctively in the latter part of a Double Dependent Question instead of *ān*; as, *nihil int̄ressē p̄tant v̄leāmūs aegrī-nē sīmūs*, they think it makes no difference whether we are sick or well. But this is not to be imitated.

3. ADVERSATIVE, which express opposition of thought (*but*): they are *sēd*, *autēm*, *vērūm*, *vērō*, *āt* and its compounds, *tāmēn* and its compounds, and *cētērūm*.

Remark 12.—*Sēd* denotes strong and direct contradiction, or a limitation, and usually sets aside what precedes; as, *vērā dicō, sēd nēquidquām, quōniām nōn vīs crēdērē*, “I speak truth, but to no purpose, since you will not believe me;” *nōn bestiā, sēd hōmō*, “not a brute, but a man.” It is also used in transitions when a subject is to be dismissed; as, *sēd haec parvā sunt; vēniāmūs ād mājōrā*.

Remark 13.—*Autēm* (postpositive) adds something that is different, without contradicting or setting aside what precedes (*on the contrary, however, on the other hand, but*); as, *Gȳgēs ā nullō vīdēbātūr; ipsē autēm omniā vīdēbāt*, “—— he himself, however, saw everything.” Frequently it simply marks a transition, or takes up again for special notice a previous statement (*moreover, furthermore*).

Remark 14.—*Vērūm* (*as to the truth, in fact, but*) is nearly the same in meaning as *sēd*. It is strengthened by *ēnīm*, *vērō*, *ēnīm-vērō* (*but indeed, but in fact, but be that as it may*).

Remark 15.—*Vērō* (*in truth, assuredly, but, however*) does not express as strong opposition as *vērūm*, just as *autēm* is weaker

than *sĕd*; as, *ŭbĭ pĕr explōrātōrēs Caesār certīōr factūs est trēs jām cōpiārū partēs Helvētiōs id flūmĕn transdūxissĕ, quartūm vĕrō partĕm citrā flūmĕn, Ārārīm rĕliquām essĕ*, “—— that the fourth part, however,” etc.; *vĕrō* usually stands in the second place and adds special emphasis to the word preceding it.

Remark 16.—*Āt* (but, on the other hand) does not, like *sĕd*, alter or set aside what precedes, but expresses a contrast, often a strong one; as, *brĕvīs ā nātūrā nōbīs vitā dātā est, āt mĕmōriā bĕnĕ reddītae vitae sempĭternā*, “a short life has been given us by nature; but the memory of a well-spent life is eternal.” It frequently follows Conditional Propositions in the sense of *at least*; as, *etsī nōn sāpientissimūs, āt āmīcissimūs*, though not very wise, *at least* very friendly. It frequently introduces a lively retort or exclamation, abrupt prayers and wishes, or an objection, and, in the latter case, *ĕnĭm* is often added to assign a reason for the objection; as, *āt ĕnĭm quīs rĕprĕhendĕt, quōd in parrīcīdās reī pūblīcae dĕcrĕtūm ĕrīt*.

Remark 17.—*Atquĭ* admits what precedes, but opposes an objection (yes, but yet); as, *magnūm narrās, vix crĕdībīlĕ*; *atquĭ sic hābĕt*, “—— yet such is the fact.” It is used in hypothetical syllogisms to introduce the minor premise; as, *quōdsī virtūtēs sunt pārēs intĕr sĕ, pāriā ĕtiām vītiā essĕ nĕcessĕ est*; *atquĭ pārēs essĕ virtūtēs faciīlīmĕ pōtest perspīcī*, “now if the virtues are equal to each other, the vices must also be equal; but it can very easily be seen that the virtues are equal.”

Remark 18.—*Cĕtĕrūm*, literally, “as to the rest,” is frequently used in the sense of *sĕd* by Curtius, Livy, and Sallust.

Remark 19.—*Tāmĕn* is properly an Adverb. It is often used in transitions, following *sĕd*, resuming the thought or correcting a statement or inference.

4. CORROBORATIVE, which adduce a proof or reason (for): they are *nām*, *namquĕ*, *ĕnĭm*, and *ĕtĕnĭm*.

Remark 20.—*Nām* gives sufficient grounds for a preceding assertion; *ĕnĭm* introduces an explanation. *Ĕnĭm*, weaker than *nām*, is originally only a Corroborative Adverb (*truly, certainly, to be sure, indeed*). In *namquĕ* and *ĕtĕnĭm*, *quĕ* and *ĕt* repeat the preceding assertion, while *nām* and *ĕnĭm* introduce the proof.

Nām is put in the first place in the sentence; so commonly *nāmquē* and *ētēnīm*; *ēnīm* is postpositive.

5. CAUSAL, which express a cause or reason (*for, because*): they are *quiā*, *quōd*, *quōniām*, *quippē*, *cūm* (*quūm*), *quandō*, *quandō-quīdēm*, *sīquīdēm*.

Remark 21.—*Quōd* (Acc. Sing. neut. of *quī*) means originally *with respect to what, in what respect, in that*; and hence its causal meaning, *inasmuch as, because*; as, *quōd omnīs Galliā ād septentrionē vergit, mātūrae sunt hiēmēs*, because Gaul lies towards the north, the winters are early. It is very often preceded by *propterea*, *hōc*, *ob hanc causām*, and similar causal expressions.

Remark 22.—*Quōd* is very often used, especially with *sī* and *nīsī*, in a subordinate proposition, but one beginning the sentence (*and if, but if*), to connect the thought with what precedes. In such cases it is a Relative Pronoun, Accusative of *Limitation* (§ 155); *quōd sī vētēris contumēliae obliviscī vellēt*, “but if he were willing to forget the old insult;” *quōd sī fūrōrē ēt āmentīā impulsūs bellū intulissēt*, “but if, impelled by rage and madness, he should have brought on a war.”

Remark 23.—*Quiā* (Acc. Pl. neut. of *quī*)* has the same origin as *quōd*, but is purely causal (*because*), and very rarely has the sense of *that* or *in that*, like *quōd*. *Quiā* regularly introduces a *fact*, as the ground or reason; *quōd*, a fact or mere allegation. Often there is no difference. Frequent is the use of *nōn quōd* (*nōn quiā*) with the Subjunctive, discarding an imaginary reason, the real ground being introduced by *sēd quiā* (*sēd quōd*) with the Indicative. Like *quōd*, it is often preceded by *eō*, *ideō*, *ob eām causām*, and like expressions.

Remark 24.—*Quōniām* (*quōm + jām*) introduces a well-known reason, *since then, since as everybody knows*.

Remark 25.—*Quippē* is originally a Corroborative Adverb (*indeed*), and hence derives its causal meaning. It is frequently united with relative words to express a subjective reason.

Remark 26.—In *cūm* (*quūm*), *quandō*, *quandōquīdēm*, the causal idea is derived from that of time (compare the English *since*).

* *Quiā* is regarded by some scholars as originally interrogative and a shortened form for *quām* (from Abl. *quī + jām* = whereby now?).

Sī quīdēm is conditional originally; as, *antīquissimū ē doctīs gēnūs est poētārū*, *sīquīdēm* (if, indeed, as every one admits,—since) *Hōmērūs fuit ēt Hēsiodūs antē Rōmā conditām*.

6. CONCLUSIVE, which express a conclusion or inference (*therefore*): they are *ergō*, *eō*, *īdeō*, *īdcircō*, *īgitūr*, *ītāquē*, *proīndē*, *proptēreā*, and the relative words *quāproptēr*, *quārē*, *quāmobrēm*, *quōcircā*, *undē*.

Remark 27.—*Ergō* and *īgitūr* express a *logical* consequence (*therefore*), while *ītāquē* expresses a *natural* consequence (*and so*). *Ergō* and *eō* are Causal Ablatives, and all the other Conclusives may be considered adverbial expressions of *cause* or *result*, limiting the Predicate.

7. FINAL, which express an end aimed at—*purpose* (*in order that*); or an end reached—*result* (*that, so that*): they are *ūt*, *nē*, *quō*, *quīn*, *quōmīnūs*, *nēvē*, or *neu*.

8. CONDITIONAL, which express a condition (*if, unless, provided, only*): they are *sī*, *sīn*, *nīšī*, *nī*, *dūm*, *mōdō*, *dum-mōdō*.

9. CONCESSIVE, which express something granted (*although*): they are *etsī*, *ētīamsī*, *tāmetī*, *tāmēnetsī*, *quantūm*, *licēt*, *quamvīs*, *quantumvīs*, *quamlibēt*; *ūt* and *cūm* (*quūm*) in the sense of *although*.

10. TEMPORAL, expressing time (*when, as soon as, after, before*): they are *cūm* (*quūm*), *cūm* (*quūm*) *prīmūm*, *ūt*, *ūt prīmūm*, *ūbī*, *postquām*, *postēaquām*, *antēquām*, *priusquām*, *quandō*, *quōtiēs*, *quamdiū*, *sīmūl*, *sīmūlāc*, *dūm*, *dōnēc*, *quōād*.

11. COMPARATIVE, expressing comparison (*than, as*): they are *quām*, *ūt* (*as*), *sīcūt*, *vēlūt*, *praeūt*, *proūt*, *tanquām*, *quāšī*, *utī*, *āc sī*, *ceu*, with *āc* and *atquē* in the sense of *as* or *than*.

Remark 28.—The following Conjunctions stand commonly at

the beginning of a sentence or clause, viz.: *ět, ětěním, āc, āt, atquē, atquī, něquē, něc, aut, věl, sīvě, sīn, sěd, nām, vērūm*, and the relatives *quārě, quōcircā, quāmobrēm*.

Remark 29.—*Ěním, autēm, and vērō* are placed after the first word, or the second if the first two belong together; rarely after three or more words.

Remark 30.—The other Conjunctions usually stand at the beginning, unless some word or expression is especially emphatic, and is therefore placed first in the sentence.

Remark 31.—The Copulative and Disjunctive Conjunctions are often repeated when things are emphatically connected:

ět — ět, both — and.

ět — ět — ět, not only — but also — and.

něquē — ět, both not — and.

ět — něquē, both — and not.

<i>něquē — něquē,</i>	} <i>neither — nor.</i>
<i>něc — něc,</i>	
<i>něquē — něc,</i>	
<i>něc — něquē,</i>	

ět — quē, both — and; sometimes used in prose, but only for two words.

quē — quē, both — and; frequently used by Sallust, Livy, and the poets.

INTERJECTIONS.

§ 124. Interjections are used to express strong or sudden emotion; as, *vae nōbīs!* woe to us!

SYNTAX.

§ 125. 1. SYNTAX treats of the construction of Sentences.

2. A Proposition is a thought expressed in words; as, *snow melts*. A Sentence consists of one Proposition, or of several connected together so as to make complete sense.

3. Every Proposition consists of—

(a) A *Predicate*; i. e. that which is declared.

(b) A *Subject*; i. e. that of which the declaration is made.

4. The Predicate consists of a Verb alone (as, *melts*, in the above example), or the Verb *essē*, *to be*, with a Noun, Adjective, or Participle; as, *nix gēlīdā est*, snow is cold.

5. The Subject consists of a Noun, or some word or phrase used as a Noun, and may be known by asking the question *who?* or *what?* with the Predicate; as, *John runs*. (*Who runs? John.*) *To play is pleasant*. (*What is pleasant? To play.*)

6. The Subject and Predicate may stand alone, or each may have words or clauses limiting its meaning. Thus, *prīmā lūcē, cūm mons ā Tītō Lābiēnō tēnērētūr, idēm Cōnsīdiūs, quī cūm explōrātōrībūs praemissūs ērāt, ēquō admissō, ād Caesārēm accurrīt*, at daylight, when the mountain was held by Titus Labienus, the same Considius, who had been sent forward with the scouts, runs to Caesar with his horse at full speed.

Here the leading thought is *Cōnsīdiūs accurrīt*, Considius runs. The Subject is limited by the Adjective *idēm* and the adjective sentence *quī — praemissūs ērāt*. The Predicate is limited by *prīmā lūcē*, designating the point of time when Considius ran; by *cūm mons tēnērētūr*, farther specifying the time or circumstances of the running; by *ēquō admissō*, participial sentence, expressing the manner of the running,—an adverbial limitation; and by *ād Caesārēm*, the point to which the running was directed.

7. A Sentence consisting of a single Subject and a

single Predicate is commonly called a *Simple Sentence*; and one which consists of *two or more Simple Sentences* combined, is commonly called a *Compound Sentence*.

AGREEMENT.

§ 126. RULE I.—The Verb agrees with its Subject in number and person.

Remark 1.—If the Subject consists of more than one, the Verb is Plural; as, *fūrōr irāquē mentēm praecipitant*, fury and rage hurry on my mind. Hence—

(a) A Collective Noun *may* have a Plural Verb; as, *plēbs clāmant*.

(b) A Noun connected with an Ablative by *cūm* often has a Plural Verb; as, *Bocchūs cūm peditībūs postrēmām aciēm invādunt*, Bocchus and the infantry attack the rear.

(c) A Plural Verb is sometimes used with *ūterquē*; as, *eōdēm diē ūterquē cōrūm exercitūm ex castris ēdūcunt*, on the same day each of them leads out his army from camp. *Quisquē* (commonly postpositive) is also very often used in *Apposition* with a Plural Subject; as, *trēcenti dēlecti nobilissimūs quisquē quī Rōmām mitterentūr*, three hundred were chosen, each one of the highest rank, to be sent to Rome (§ 127, Rem. 6).

Remark 2.—But the Verb often agrees with the nearest Nominative, especially when the Nouns denote *things without life*; as, *Mens enī et ratiō et cōsiliūm in sēnībūs est*, for mind and skill and wisdom are in old men.

Remark 3.—If the Nominatives are of *different persons*, the Verb takes the first person rather than the second, and the second rather than the third; as, *sī tū et Tulliā vāletis*, *egō et Cicerō vālēmūs*, if you and Tullia are well, Cicero and I are well.

Remark 4.—The Verb is frequently omitted when it may be readily supplied. This is especially the case with the Verb *essē* after Adjectives and Participles; as, *quōt hōmīnēs (sunt) tōt (sunt) sententiae*; *Caesār mēmōriā tēnēbāt L. Cassiūm cōnsulēm occīsūm (essē) exercitūquē ejūs pulsūm (essē) et sub jugūm mis-*

sūm (essē), Caesar remembered that Lucius Cassius the consul had been slain, and his army beaten and sent under the yoke.

Remark 5.—The Subject is omitted—

(a) When it can be readily supplied from what precedes; as, *Mōsā prōfluit ex montē Vōsēgō et in Ōceānūm influīt*, the Meuse flows from Mount Vosegus and runs into the ocean.

(b) When it is indefinite; as, *aiunt*, *fērunt*, they say.

(c) With Impersonal Verbs, when it is a cognate notion; as, *pugnātūm est*, (a fight) was fought.

(d) The Pronouns *egō*, *tū*, *nōs*, and *vōs* are expressed only for the sake of emphasis or contrast, as the ending of the Verb sufficiently indicates the Subject.

APPOSITION.

§ 127. A Noun limiting another, and denoting the same person or thing, is said to be in *Apposition* with it.

RULE II.—Nouns in Apposition agree in case; as, *Jūgurthā rēx*, Jugurtha the king.

Remark 1.—A Noun in Apposition often expresses *Character*, *Purpose*, *Time*, *Cause*, etc.; as, *Cicērō praetōr lēgēm Māniliām suāsīt, cōnsul conjūratiōnēm Cātīlinae oppressīt*, Cicero, when praetor (or, as praetor), advocated the Manilian law, when consul, suppressed Catiline's conspiracy.

Remark 2.—The Personal Pronoun is often omitted before a Noun in Apposition with it; as, *cōnsul dixī*, I the consul have said.

Remark 3.—A Noun in Apposition with two or more Nouns is put in the Plural; as, *Jūgurthā et Bocchūs, rēgēs*, Jugurtha and Bocchus, kings. So a surname, common to two or more persons, is put in the Plural; as, *Lūciūs atquē Aruns Tarquīniū*; or we say, *Lūciūs Tarquīniūs atquē Aruns Tarquīniūs*.

Remark 4.—The Ablative, commonly with *in*, is used in Apposition with the name of a town in the Locative (see § 176, *Rem. 1*); as, *Cōrīnthī Āchāiae urbē*, at Corinth, a city of Achaia; *Albae, in urbē munitā*, at Alba, a fortified town.

Remark 5.—A Noun may be in Apposition with part of a

sentence; as, *cōgītēt ōrātōrēm institūtī,—rēm arduām*, let him reflect that an orator is training,—*a difficult thing*.

Remark 6.—PARTITIVE APPPOSITION.—Expressions denoting a *part* are often placed in Apposition with a Noun denoting the *whole*; as, *ōnērāriæ, pars maxīmā ād Aegimūrūm,—āliæ adversūs urbēm ipsām, dēlātæ sunt*, the transports were carried, the greatest part to Aegimurum,—others, opposite the city itself. So often *altēr — altēr*, especially when contrast is to be expressed; as, *duō cōnsulēs ējūs annī, altēr morbō, altēr ferrō pērūt*, (of) the two consuls of that year, one died of disease, the other perished by the sword; *āliūs — āliūs*; as, *cūm āliūs āliī subsidiūm ferrent, audāciūs rēsistērē coepērunt*, as they bore aid to one another, they began to resist more boldly; so *quisquē* in the Nom. Sing. (§ 126, Rem. 1, c). *Quisquē*, without change of case, is sometimes found in Partitive Apposition with the Ablative Absolute; as, *exercītūs Hercūlis, āmissō dūcē āc passim multīs sībī quisquē impēriūm pētentībūs, brevī dilābitūr*, the army of Hercules, after the loss of its leader, and *since many in different places claim(ed) the command, each for himself*, is (was) soon dispersed.

Remark 7.—A Proper Name with *nōmēn* or *cognōmēn* may be—

(a) In the same case; as, *nōmēn Arctūrūs mīhī est*, *I have the name Arcturus*.

(b) In the Genitive; as, *nōmēn Arctūrī mīhī est*.

(c) By attraction, in the Dative, if the Verb is followed by a Dative; as, *nōmēn Arctūrō mīhī est*, *I have the name Arcturus*. This last is the most common expression, and the one to be imitated in writing Latin.

Remark 8.—A Genitive is sometimes used instead of an Apposition, especially with such words as *vōx, verbūm*, and the like (Genitive of Definition); as, *hæc vōx vōlūptātīs*, this word pleasure; *nōmēn insāniæ*, the word madness. So, sometimes, with Names of Towns; as, *Antīochiæ oppidūm*, the town of Antioch (not to be imitated).

Remark 9.—When the Apposition has forms of different genders, it agrees in gender with the limited Noun; as, *ūsūs māgistēr ēgrēgiūs*, experience, an excellent teacher; *phīlōsōphiā, māgistrā vītæ*, philosophy, the mistress of our life. If Nouns of different genders are connected, the Apposition takes the more worthy

gender; as, *Ptōlēmaeus ēt Cleōpātrā rēgēs*, Ptolemy and Cleopatra, sovereigns.

Remark 10.—Possessive Pronouns take an Apposition in the Genitive of the same gender and number as that implied in the Possessive. (See § 128, Rem. 8.)

ADJECTIVES.

§ 128. An Adjective may qualify a Noun directly; as, *puellā pulchrā*, the beautiful girl; this is called the *Attributive* Adjective. Or it may form part of the Predicate, being connected with its Noun by means of the Verb *essē*, or some Verb of similar meaning; as, *puellā pulchrā est*, the girl *is beautiful*; this is called the *Predicative* Adjective.

RULE III.—(A) Adjective words (in which term we include Adjectives, Participles, and Pronouns) agree with the Nouns which they qualify in gender, number, and case.

Remark 1.—When an Adjective word qualifies two or more Nouns of different genders, the Adjective word, if *Attributive*, agrees with the nearest; as, *āgrī omnēs ēt măriā*, or *āgrī ēt măriā omniā*, all lands and seas.

(B) An Adjective word in the *Predicate* agrees with the Subject in gender, number, and case.

Remark 2.—An Adjective word in the Predicate qualifying two or more Nouns as Subjects is usually put in the Plural; if the Nouns are of the *same* gender, the Adjective takes that gender [but see (c) below]; as, *lŭpŭs ēt agnŭs sītī compulsī*, a wolf and a lamb compelled by thirst.

But if the Subject Nouns are of *different* genders—

(a) The Adjective in the Predicate often agrees with the *nearest* Subject, especially if the Singular can be used (that is, when the several ideas connected may be regarded as one); as,

Cingētōrigi principātūs atquē impēriūm est traditūm, the chief command (*principātūs* and *impēriūm* expressing that single idea) was handed over to Cingetorix.

(b) If the Nouns denote *living beings*, the Predicative Adjective is Plural and masculine; as, *pātēr mihī ēt mātēr mortuī sunt*, my father and mother are dead.

(c) If the Nouns denote *things without life*, the Predicative Adjective is Plural and neuter; as, *libertās, praelēreā divitiarū, dēcūs, gloriā in oculīs sita sunt*, liberty, moreover wealth, honor, (and) glory are set before your eyes. Even if the Nouns are of the same gender, the Predicative Adjective is often neuter if they denote *things without life*; as, *irā ēt avaritiā impēriō potentiōrā erant*, rage and avarice were stronger than authority.

(d) If Nouns denoting *living beings* and *things without life* are combined, the Predicate Adjective is Plural and sometimes neuter, sometimes of the gender of the living beings, whichever idea is uppermost; as, *Nūmidarū atquē signa militariā obscurati sunt*, the Numidians and their military standards were concealed (here the idea of *Persons* is uppermost); *inimicā sunt liberā civitās ēt rēx*, a free state and a king are *hostile things*. (Here *rēx* = *rēgiā pōtestās*.)

Remark 3.—The Adjective, however, as we have seen above, often agrees with the nearest Noun; always, if the Noun be Plural and the Predicate stands first; as, *Missae eō cohortēs quattuor ēt C. Annius praefectus*, four cohorts and C. Annius as prefect were sent thither.

Remark 4.—SYNESIS OF THE ADJECTIVE.—An Adjective word (especially in the Predicate) often agrees with the *sense* of the Noun rather than with its *form* (*cōstructiō ad synēsīn* or *ad sensūm*); as, *pars in flūmēn acti sunt*, part were driven into the river.

Remark 5.—An Adjective word in the Predicate, instead of agreeing with the Subject, often agrees—

(a) With a Noun in Apposition with the Subject (especially the words *urbs, oppidūm*); as, *Cōrinthūs, lūmēn Graeciae, extinctū est*, Corinth, the light of Greece, was destroyed (*put out*).

(b) With a Predicate Noun; as, *gens unīversā Vēnētī appellātī*, the whole race were called Veneti.

Remark 6.—Adjectives are often used in the Plural as Nouns; in the *masculine*, to denote *persons*; in the *neuter*, to denote *things*; as, *bōnī*, the good; *bōnā*, property (goods). But when ambiguity would arise from the form of the Adjective (*e. g.*, *bōnōrum*, masc. and neut.), the proper case of *rēs* with a fem. Adj. is used. The poets are free in using the neuter Accusative of Adjectives as Adverbs, and many adverbial phrases are formed by combining Prepositions with Adjectives; as, *dē imprōvisō*, unexpectedly; *dē intēgrō*, afresh; *sinē dubiō*, undoubtedly.

Remark 7.—In *general expressions* an Adjective in the Predicate is often neuter; as, *lūpūs tristē est stābūlīs*, the wolf is a sad thing to the folds. The Adjective is here a Noun.

Remark 8.—A Possessive Pronoun, being equivalent to the Genitive of the Substantive Pronoun, may have an Adjective word in the Genitive agreeing with it; as, *meā ipsiūs causā*, for my own sake; or a Noun in the Genitive in Apposition with it; as, *tuūs, vīrī fortīs, glādiūs*, the sword of thee, a brave man.

This construction is especially frequent with the Genitives *unīūs, sōlīūs*, and *ipsiūs*.

Remark 9.—The Adjectives *primūs, mediūs, ultimūs, extrēmūs, intimūs, infimūs, imūs, summūs, supremūs, reliquūs*, and *ceterā* express the first part, middle part, etc.; as, *summūs mons*, the top of the mountain. They generally precede the Noun.

Remark 10.—An Adjective denoting the *time, place, or circumstance* of an action often agrees with the Subject, but limits the Predicate in meaning; as, *prōnūs cecidit*, he fell headlong; so, *nōlens, vōlens, prūdens, imprūdens, libens, invitūs, mātūtīnūs, vespertīnūs, tōtūs*, and many others.

Remark 11.—Where in English we employ a Possessive or a Noun with a Preposition, we often have in Latin a derivative Adjective; as, *ērīlīs filiā*, master's daughter; *pugnā Cannēnsīs*, the battle of Cannae; *Hiērō Sīrācūsānūs*, Hiero of Syracuse.

RELATIVES.

§ 129. RULE IV.—The Relative Pronoun agrees with its Antecedent in gender, number, and person; but its case depends upon the construction of the Relative Sen-

tence; as, *egō quī scribō*, *I who write*; *vōs quī scribitis*, *you who write*; *puellā quā vīdī*, *the girl whom I saw*.

Remark 1.—The Antecedent is so called because it usually goes before the Relative sentence. But it also stands—

(a) In the Relative Sentence, especially when this latter is emphatic; as, *in quēm prīmū egressi sunt lōcū*, *Trōjā vocātūr*, the place upon which *they first disembarked is called Troy*.

(b) Both in the Principal and Relative Sentence; as, *erant omnīnō itinērā duō*, *quibūs itinērībūs dōmō exīrē possent*, there were only two routes, by which routes they could go out from home.

Remark 2.—The Antecedent, especially when indefinite, is often omitted; as, *quī bēnē vivit*, *beātē vivit*, (he) who lives well, lives happily.

Remark 3.—ATTRACTION.—The Accusative of the Relative is sometimes attracted into the Ablative of the Antecedent; as, *in his cōlōribūs*, *quibūs mōdō dixistī*, in these colors which you have just mentioned. This attraction is rare in any other case. On the other hand, the Antecedent is occasionally in the poets (especially the comic writers) attracted into the case of the Relative (Nominative and Accusative); as, *urbem quā stātūō vestrā est*, the city which I am building is yours.

Remark 4.—The Relative often agrees with a Noun in Apposition with the Antecedent; as, *flūmēn Rhēnūs*, *quī āgrūm Helvētiū ā Germānīs dividit*, the river Rhine, which separates the Helvetian territory from the Germans.

Remark 5.—A Relative or Demonstrative usually agrees with a Predicate Noun after the Verb *essē* or a Verb of Naming, *Estēming*, etc., instead of agreeing with the Antecedent; as, *Thēbæ*, *quōd Boeōtiæ caput est*, Thebes, which is the capital of Boeotia. *Animāl quēm vocāmus hōmīnē*, the animal which we call man.

But if the Predicate Noun is a foreign word, the Relative agrees with the Antecedent; as, *est gēnūs quoddām hōmīnūm quōd Hilōtæ vocātūr*, there is a certain race of men which is called Helots.

Remark 6.—A Numeral, Comparative, or Superlative, which

in English limits the Antecedent, is usually placed in the Relative Sentence; as, *noctē quā in terrīs ultimā ēgīt*, on the *last* night which he spent on earth. Other Adjectives have sometimes a similar position; as, *intēr jōcōs quōs incondītōs jāciunt*, among the *rude* jokes which they utter.

Remark 7.—SYNESIS OF THE RELATIVE.—The Relative often agrees with the *sense* of the Antecedent, instead of its form; as, *Caesār ēquitātūm praemittit quī videant*, Caesar sends forward *the* cavalry to see.

Remark 8.—If the Relative refers, not to a single word, but to the whole contents of a proposition going before, the Relative is neuter, and instead of *quōd* simply, we usually find *id quōd* or *quae rēs*; as, *Timōleōn, id quōd diffīciliūs pūtātūr, multō sapiētiūs tūlīt sēcundām, quā adversām fortūnām*, Timoleon bore prosperity far more discreetly than adversity (conducted himself far more discreetly in prosperity than in adversity), (a thing) which is considered rather difficult. An explanatory Noun is often introduced into the Relative sentence; as, *antē cōmītiā, quōd tempūs haud longē ābērāt*, before the election, *which time* was not far distant.

Remark 9.—*Quī* at the beginning of a sentence is often translated like a Demonstrative with or without a connective; as, *quībūs rēbūs cognītis*, *these* things being found out. Here also observe the idiomatic expression *quae est tempērantīā*, or *quā ēs tempērantīā* (Ablative of Quality), instead of *prō tuā tempērantīā*; as, *tū, quae est tempērantīā, jām vālēs*, you, *such is your temperance*, are already well.

Remark 10.—A Relative Adverb is sometimes used instead of a Relative Pronoun and Preposition; as, *locūs undē vēnīt*, the place *from which* he came (*undē* = *ā quō*). The Relative Adverb is thus used chiefly of *Place*, especially after names of *Towns* and *Islands*, more rarely of *Persons* (except *undē*).

THE CASES.—THE NOMINATIVE.

§ 130. 1. The Subject of a finite Verb is in the Nominative, and is called the *Subject Nominative*.

2. A Noun in the Predicate denoting the same thing

as the Subject, after a Verb expressing an incomplete idea, is in the Nominative, and is called the *Predicate Nominative*; as, *Caiūs et Lūciūs frātrēs fuērunt*.

3. A Predicate Nominative is used with Verbs denoting to *Be*, to *Become*, to *Appear*, to *be Named*, to *be Called*, to *be Esteemed*, etc.

Remark 1.—The Verb sometimes agrees with the Predicate Nominative; as, *āmantiūm irae amōris intēgratiō est*, the quarrels of lovers are a *renewal* of love.

Remark 2.—If the Subject is in the Accusative, the Predicate Noun must be in the Accusative also; as, *dīcīt Caesārēm essē rēgēm*, he says that *Caesar* is a *king*.

Remark 3.—When the Subject of the Infinitive is omitted, a Predicate Noun or Adjective is often put in the Dative, if a Dative precedes; as, *nēmīnī mēdiō essē licēt*, no man may be *neutral*. The Accusative can also be used.

THE GENITIVE.

§ 131. The Genitive case expresses the precise limit within which the meaning of a word is to be taken.

Thus, in the expression *āmōr glōriae*, the Genitive, *glōriae*, expresses the limit within which the meaning of *āmōr* is restricted.

RULE V.—A Noun in the Genitive limits the meaning of another Noun denoting a different thing; as, *Cicērōnis librī*, Cicero's books; *āmōr Dēi*, the love of God.

Remark 1.—When the Genitive denotes the owner, or that to which something belongs, it is called the *Possessive Genitive*; as, *Cicērōnis librī*, the books of Cicero (*i. e.* which he owns). (For the use of this Genitive in the Predicate, see § 133.) In a few expressions the Noun which the Possessive Genitive limits (chiefly *templūm* and *aedēs*) is sometimes omitted; as, *ventūm ērāt ad Vestae* (supply *aedēm*), they had come to the temple of *Vesta*.


Remark 2.—The Genitive is said to be *Subjective* when it denotes the *Author* or *Source* of the action or feeling contained in the limited word; as, *Cicēronīs librī*, the books of Cicero (*i. e.* of which he is the author). It is said to be *Objective* when it denotes the *Object* to which this action or feeling is directed; as, *āmōr Deī*, love to God; but *āmōr Deī* (*Subjective*) means the love of God (*i. e.* which He feels). A Noun is sometimes limited both by an *Objective* and *Subjective* Genitive; as, *vētērēs Helvētiōrūm injūriæ pōpūli Rōmānī*, the old injuries of the Helvetians (done) to the Roman people. This, however, is rare.

Remark 3.—Instead of an *Objective* Genitive, a Preposition with its case is sometimes used to avoid ambiguity; as, *āmōr in rēm pūblicām*, or *ergā rēm pūblicām*, love towards the state. But this is to be used sparingly, the *Objective* Genitive being more in accordance with Latin usage.

Remark 4.—The Genitive of a Substantive Pronoun is usually *Objective*; as, *cūrā meī*, care for me;—while Possessive Pronouns and Adjectives usually express *Subjective* relations; as, *cūrā meā*, my care; *causā rēgiā*, the king's cause. But the latter are occasionally *Objective*; as, *meā injūriā*, injury done to me; *mētūs hostīlis*, fear of the enemy.

§ 132. RULE VI.—*Genitive of Quality.*—The Genitive, limited by an Adjective agreeing with it, is used to express the Quality of a thing; as, *vīr magnæ virtūtis*, a man of great valor.

The Ablative is used in the same way.

 An Adjective or dependent Genitive *always* accompanies the Genitive or Ablative of Quality.

§ 133. RULE VII.—*The Predicative Genitive of Possession and Quality.*—The Genitives of Possession and Quality, the limited Noun being omitted, often stand in the Predicate with the Verbs *sūm*, *fīō*, and the Passives of such Verbs as *pūtō*, *hābeō*, and *existimō*; as, *hæc dōmūs Cicēronīs est*, this house is Cicero's (house)—

Genitive of Possession; *maximē animē fuit*, he was (a man) of the greatest courage—Genitive of Quality.

Here belongs the use of the Genitive (of Possession) where in English we supply some such word as *Duty*, *Part*, *Mark*, etc.; as, *pauperis est numerārē pēcūs*, it is the *mark* of a poor man to count his flock; *sapientis iudicis est improbōs pūnirē*, it is the *part* of a wise judge to punish the wicked.

Remark 1.—Observe especially this Genitive with *fācērē* in the phrases, *fācērē dicōnis*, *fācērē pōtestātis*, to bring under one's sway, to bring under one's power; as, *Albanī Rōmānae dicōnis facti sunt*, the Albans were brought under the Roman sway.

Remark 2.—Here belong such expressions as *libertātis cōservandae est*, it has a tendency to preserve liberty.

Remark 3.—Instead of the Genitives *meī*, *tuī*, *suī*, etc., of the Substantive Pronoun, the neuter Possessives *meūm*, *tuūm*, *suūm*, etc., are used; as, *tuūm est vidērē quid āgātūr*, it is *your business* to see what is going on. A Possessive Adjective may be used in the same way; as, *hūmānūm est errārē*, it is *human*, i. e. *characteristic of man*, to err.

§ 134. RULE VIII.—*Partitive Genitive.*—With words expressing a *Part* the Genitive is used to denote the *Whole*; as, *ūnūs militūm*, one of the soldiers.

This Genitive is used with Nouns expressing or implying a *Part*; with Adjectives, especially Comparatives, Superlatives, and Numerals; with the neuter Singular (only Nom. and Accus.) of Pronouns and Adjectives of *Quantity*, used as Nouns; with many Pronouns; and with Adverbs of *Time*, *Place*, *Quantity*, and *Degree*, used as Nouns; as,

Pars militūm, part of the soldiers.

Hōrūm priōr, the former of these.

Belgārūm fortissimī, the bravest of the Belgians.

Ūnūs rēgūm, one of the kings.

Tantūm lābōris, so much labor.

Iī hostiūm, those of the enemy.

Ūbīnām gentiūm? where in the world (lit. of the nations)?

Remark 1.—The partitive word, if an Adjective, usually agrees in gender with the Genitive; but Pronouns and Adjectives of Quantity are used as Nouns in the neuter (only Nom. and Accus.); as, *quid nōvī?* what news? *tantūm aurī*, so much gold.

Remark 2.—Instead of a Genitive, the Prepositions *ex*, *dē*, and sometimes *in*, *intēr*, are used, especially with Pronouns, Comparatives, Superlatives, and Numerals; as, *quidā ex militibūs*, *intēr omnēs fortissimūs*. *Ūnūs* regularly takes the Ablative with *dē* or *ex*; so other Cardinals often, and commonly *quidā*.

Remark 3.—Here may be noticed a peculiar use of the Genitives *locī*, *locōrūm*, and *tempōris* with *id*, *adhūc*, *postea*, etc.; as, *ad id locōrūm*, up to that time; *adhūc locōrūm*, till now; *tūm tempōris*, at the time; *postea locī*, afterwards.

Remark 4.—It is to be especially noted that Numerals and such Adjectives as *many*, *few*, *some*, *none*, when they include the whole of anything, do not take the Partitive Genitive, but agree in case; as, *quī omnēs*, all of whom; *cavē inimicōs quōs multōs habēs*, beware of your enemies, of whom you have many.

§ 135. RULE IX.—*Objective Genitive with Adjectives and Verbs.*—The Genitive is used to express the object to which an action or feeling is directed, with—

(a) Adjectives expressing *Desire*, *Experience*, *Knowledge*, *Capacity*, *Participation*, *Fulness*, *Memory*, *Care*, *Certainty*, *Fear*, *Guilt*, and their contraries; as, *avidūs laudīs*, desirous of praise.

Remark.—Here also belong Verbals in *-āx* and Participial Adjectives in *-ns*; as, *tēnāx prōpōsītī*, steadfast of purpose; *āmāns pēcūniāe*, fond of money. Poets and later writers extend this usage very far by analogy, using the Genitive where the ordinary prose construction would require the Ablative of

Limitation (§ 162) or the Prepositions *dē* or *in*; as, *intēgēr vītāe* (*vītā*), blameless of life. Notice specially *ānīmī* with Adjectives of *Feeling*; as, *aegēr ānīmī*, sick at heart (best explained as a Locative; Pl. *ānīmīs*).

(b) Verbs of *Remembering*, *Reminding*, and *Forgetting*: *mēmīnī*, *rēmīniscōr*, *oblīviscōr*, *rēcōrdōr* (very rarely), *mōneō* and its compounds; as, *sempēr hūjūs diēi ēt lōcī mēmīnērō*, I shall always remember this day and spot; *quēmq̄ vētēris āmicītiāe commōnēfēcīt*, he reminded each one of their old friendship.

The *Thing* remembered or forgotten is also put in the Accusative.

Remark.—*Mēmīnī* takes the Accusative even of the *Person* when *personal recollection* is indicated; *Cinnām mēmīnī*, *Sullām vīdī*. *Rēcōrdōr* almost always takes the Accusative. *Mōneō* regularly, and other Verbs of *Reminding* sometimes, take *dē* with the Ablative. If the *Thing* remembered or forgotten is expressed by a *Neuter Pronoun* or *Numeral Adjective*, the Accusative *must* be used; *hōc mēmīnī*; *tē id ūnū mōneō*.

(c) Verbs expressing *Pity*, *Shame*, etc.,—*mīsēreōr*, *mīsērescō*, and the Impersonals *mīsērēt*, *paenītēt*, *pūdēt*, *pīgēt*, *taedēt*, and *pertaesūm est*; as, *mīsērescō infēliciūm*, I pity the unfortunate; *paenītēt mē peccātī*, I repent of my sin.

Remark 1.—With these Impersonals the *Person* experiencing the feeling is expressed by the Accusative.

Remark 2.—The cause or object of the feeling may be expressed by an Infinitive or a Dependent Sentence; as, *paenītēt mē peccāvissē* or *quōd peccāvī*, I repent of having sinned.

(d) Some Verbs of *Plenty* and *Want*, after the analogy of Adjectives of *Fulness* and the contrary; as, *ēgēt* (= *ēgens est*) *auxiliū*, he is in need of help. The Ablative is the more usual construction. (See § 160, *Rem. 2.*)

Remark.—*Indīgeō* takes the Genitive very often; *ēgeō*, *compleō*,

and *impleō*, not so often. The poets extend the construction by analogy to many other Verbs.

(e) The Impersonals *rēfert* and *intērest*; as, *reī pūblicae* intērest, *it is of importance* to the state.

Remark 3.—Instead of the Genitive of the Personal Pronouns, the forms *meā, tuā, suā, nōstrā, vestrā*, are used with *rēfert* and *intērest*; as, *nōn tuā* intērest, *it is not your business*; it does not concern you. The difference of construction in the case of a Noun and the Possessive is well illustrated in the following sentence: *Caesār dicēre sōlēbāt nōn tām suā quām reī pūblicae* intēressē ūt salvūs essēt, *Caesar was wont to say that his safety (that he should be safe) was not so important to himself as to the state.*

NOTE.—Grammarians are divided as to the origin of this expression, some regarding the Pronoun as a Dative agreeing with *rē* (for *reī*), *mēae reī fert*, it contributes to my interest; others, as Accusative Plural neuter; while others, perhaps with better reason, consider it an Accusative (*m* being cut off and *a* lengthened for compensation), agreeing with *rēm* (which is understood with *intērest*, and forms the first part of *rēfert*), thus:

meā intērest = *meām intēr rēm est.*

meā rē-fert = *meām rēm fert.*

Remark 4.—The *Degree* of importance is expressed by the Genitives of Value, *magnī, parvī*, etc., by an Adverb or Adverbial Accusative; *magnī intērest, vērēmētēr intērest, nīhīl intērest*, etc.; *the thing which is of importance* may be expressed by—

1. An Infinitive or an Accusative with the Infinitive; as, *intērest omnīū rectē facēre*, it is in the interest of all to do right; *permagnī nostrā intērest tē esse Rōmae*, it is of the greatest importance to us that you should be at Rome.

2. An Interrogative Sentence; *maxīmē intērest quēmādmōdūm rēs audiātūr*, it makes a very great difference how a thing is heard.

3. *Ūt* or *nē* with the Subjunctive; *meā magnī intērest ūt tē videām*, it is of great importance for me to see you.

4. Occasionally the Nominative of a Neuter Pronoun; *quantī id rēfert?* what difference does it make?

The *Thing with reference to which* something is of importance is put in the Accusative with *ad*; as, *magnī ad hōnōrēm nōstrū interest quā prīmū nōs ad urbem venīrē*, it is of great consequence to (in the matter of) my honor that I should come to the city as soon as possible.

§ 136. RULE X.—*Genitive of Crime*.—With Verbs of *Accusing, Condemning, Acquitting*, etc., the Genitive expresses the crime or offence charged; as, *servū furti accūsāt*, he accuses the slave of theft.

Remark 1.—Instead of the Genitive of the crime charged, we find (1) the simple Ablative, (2) *dē* with the Ablative, or (3) *crīmīnē, nōmīnē*, and like words with the Genitive; as, *aliquē dē venēficiō accūsārē*, to accuse one of poisoning; *damnātus est crīmīnē rēpētundarū, cētēris crīmīnībūs absōlūtus*, declared innocent of the rest of the charges, he was found guilty of extortion.

Remark 2.—With *damnō* and *condemnō* the *Penalty* is expressed by the Genitive, but oftener by the Ablative; *damnārē cāpitīs* or *cāpitē*, to condemn to death. When the Penalty consists of *Money* or *Land*, the Ablative is always used; as, *tertiā partē agrī damnātūr*, he is fined a third of his land. So *multāre*, to mulct, always takes the Ablative; *cāpitīs absōlūtus, pecūniā multātus est*.

Remark 3.—The *Penalty (Place of Punishment)* is also expressed by *ad* or *in* with the Accusative; as, *multōs hōnestī ordinīs ad mētallā et mūnitiōnēs viārū aut ad bestiās condemnāvīt*, he condemned many (men) of honorable position to the mines and to work on the roads, or (to be thrown) to wild beasts.

§ 137. RULE XI.—*Genitive of Price*.—The Genitive is used to express the *Price* or *Value* of a thing *indefinitely*; as, *magnī aestimābāt pecūniām*, he valued money highly. (*Definite Price* is put in the Ablative. See § 167, 4.)

In this manner are used the Genitives of Adjectives of Quantity, such as *magnī, parvī*, etc., *tantī, quantī, plurīs*, and *minōris*; so *nihilī*, “nothing” and (*with the*

negative) such Genitives as *flocē*, “a straw” (lit. a lock of wool), *naucē*, “a trifle,” *āssis*, “a farthing,” *hūjūs*, “that;” as, *pecūniām maximā aestimant, sed rem publicam flocē nōn faciunt*, they value money very highly, but they don’t care a straw for the state.

This Genitive is to be explained as a Genitive of Quality, agreeing with *prētī* understood: (*rem*) *magnī* (*prētī*) *aestimābāt pecūniām*, he esteemed money a thing of great value.

Remark 1.—To this head must be referred the expressions *aequē boniquē faciō, bonī faciō (cōnsulō)*, I take in good part, I am satisfied with.

Remark 2.—*Aestimō* takes either the Genitive or Ablative (*aestimō magnī* and *magnō*). Verbs of *Buying* and *Selling* regularly take the Ablative (*magnō*, etc.); the only Genitives we can use with them are *tantī, quantī, plurīs*, and *minōris*.

For the so-called Genitive of Place, see § 176, .

For the Genitive with *opūs* and *ūs* (very rare), see § 167, 2, *Rem. 4*.

For the Genitive with *similis* (and other Adjectives of likeness, nearness, etc.), see § 144, *Rem. 3*.

EXERCISE LII.

§ 138. Vocabulary.

patriā, -ae, *country, native land*.
 sōlūs, -ā, -ūm (§ 56), *only, alone*.
 peccātūm, -ī, *sin, fault*.
 philōsophūs, -ī, *philosopher*.
 ultimūs, -ā, -ūm (§ 74, 1), *last*.
 impēriūm, -ī, *power, command*.
 cāsūs, -ūs, *chance*.
 arx, arc-īs, *citadel*.
 dulcīs, -ē, *sweet*.
 decōrūs, -ā, -ūm, *honorable*.
 turbidūs, -ā, -ūm, *muddy, troubled*.
 amicitiā, -ae, *friendship*.
 Oxūs, -ī, *Oxus (River)*.

Cingētōrix, Cingētōrigīs, *Cingetorix*.
 prūdentiā, -ae, *prudence*.
 Hannibāl, -bāl-īs, *Hannibal*.
 ōdiūm, -ī, *hatred*.
 auctōritās, -tāt-īs, *authority*.
 ādūlescens, -cent-īs, *young man*.
 carcēr, carcēr-īs, *prison*.
 Tulliānūm, -ī, *Tullian (a dungeon built by King Servius Tullius)*.
 spectāt-ūs, -ā, -ūm, (spectā-rē), *ap-proved*.
 fortitūdō, -īn-īs, *courage*.
 fīdēs, -eī, *faith, promise*.

corrīg-ō, -ē-rē, correx-ī, correct-ūm, *to correct*.
 āmitt-ō, -ē-rē, āmis-ī, āmiss-ūm, *to lose*.
 āg-ō, -ē-rē, ēg-ī, act-ūm, *to lead, drive; (of time) to spend*.
 mōri-ōr, mōri-rī and mōr-ī, mortuūs sūm (mōrit-ūr-ūs), *to die*.
 sīn-ō, -ē-rē, sīv-ī, sīt-ūm, *to place*.
 appell-ō, -ā-rē, -āv-ī, -āt-ūm, *to call*.
 per-dūc-ō, -ē-rē, perdūx-ī, perduct-ūm, *to extend*.
 in-flū-ō, -ē-rē, influx-ī, influx-ūm, *to flow into*.
 rē-vēre-ō-r, -ē-rī, rēvērit-ūs sūm, *to respect, revere*.

EXAMPLES.

Stultī est (§ 133),	It is <i>characteristic</i> of a fool.
Adūlescentis est (§ 133),	It is <i>the duty</i> of a young man.
Meūm est (§ 133, <i>Rem. 3</i>),	It is my <i>duty</i> .
Tuā ipsiūs (§ 128, <i>Rem. 8</i>) causā,	For your <i>own</i> sake.
Cūjusvis hōmīnis est,	It is every man's <i>duty</i> .
Noctē quām ultimām (§ 129, <i>Rem. 6</i>) ēgīt,	On the <i>last</i> night which he spent.

Translate into English.

Sōliūs¹ meūm peccātūm corrīgī nōn pōtest. Philōsōphūs noctē, quām ultimām² īn terrīs ēgīt, āmicōs omnēs convōcāvīt. Helvētīi oppidūm quōd optīmūm² hābēbant āmisērant. Cātōnīs pātēr ēt mātēr mortuī³ sunt. Regnā, impēriā, hōnōrēs, divītiāe, īn Deī mānībūs sītā sunt. Filiūs Alexandrī cūm mātērē īn arcēm missī⁴ ērant. Dulcē ēt dēcōrūm est prō patriā mōrī. Āmicītiā bōnūm⁵ est. Ād flūmēn Oxūm perventūm est,⁶ quī⁷ turbīdūs sempēr est. Ād lōcūm īn carcērē quōd⁸ Tulliānūm vōcātūr perventūm est. Ānimāl quī⁸ hōmō vōcātūr, sīnē lēgībūs beatūs essē nōn pōtest. Cīngētōrix, quī ā sēnātū rēx atquē āmicūs appellātūs ērāt, summae auctōritātis⁹ āpūd Gallōs fuit. Hannībālīs ōdiūm contrā Rōmānōs¹⁰ ātrōcissīmūm fuit.

¹ § 128, *Rem. 8*.⁵ § 128, *Rem. 7*.⁹ § 133.² § 129, *Rem. 6*.⁶ § 115, III.¹⁰ § 131, *Rem. 3*.³ § 128, *Rem. 2*, (b).⁷ § 129, *Rem. 4*.⁴ § 126, *Rem. 1*, (b).⁸ § 129, *Rem. 5*.

Caesār ā lăcū Lēmānō ād flūmēn Rhēnūm, fossām quin-
dēcīm pēdūm¹ perdūxīt. Ādūlescentīs² est părentēs suōs
āmārē āc rēvērērī. Cūjusvīs hōmīnīs² est vīrūm spectātae
fortītūdīnīs rēvērērī. Stultī² est dē sē ipsō praedicārē. Nōn
meūm³ est nuntiōs ād cōnsulēm mittērē.

Translate into Latin.

Your father corrects your faults for *your own* sake. On the last day which the consul spent in the winter quarters, he called together the centurions of the seventh legion. It is the general's *duty* to conquer the enemies of the republic. On the next (*postērō*) day they reached (*it was come to*) the river Rhone, which flows into our sea. Rome, which is the capital (*head*) of Italy, was taken by the Gauls. Is not a friend a good *thing*? Fabius was (a man) of the greatest prudence. A general of the greatest (*summūs*) valor does not always lead his army to victory. It is the *duty* of children to respect their parents, and of parents to love their own children and correct their (*eōrūm*) faults.

EXERCISE LIII.

§ 139. *Vocabulary.*

āvārūs, -ā, -ūm, *covetous*.
āvidūs, -ā, -ūm, *eager, desirous*.
fērāx, fērāc-īs, *productive*.
āmāns, āmant-īs, *fond*.
expers, expert-īs, *destitute*.
impērītūs, -ā, -ūm, *ignorant*.
mēmōr, mēmōr-īs, *mindful*.
immēmōr, -ōr-īs, *unmindful*.
insuētūs, -ā, -ūm, *unaccustomed*.
impōtens, -ent-īs, *unable to control*.

prōpōsītūm, -ī, *purpose*.
cōnsciūs, -ā, -ūm, *conscious*.
vērītās, -tāt-īs, *truth*.
tantī-dēm (§ 137), *for just so much*.
prōdītīō, -ōn-īs, *treachery*.
ēgestās, -tāt-īs, *poverty*.
cūpīdītās, -tāt-īs, *desire, lust*.
officiūm, -ī, *duty*.
floccūs, -ī, *lock of wool (something of small value, "a straw," "a fig")*.

mīsērē-t, mīsēru-it (Impers.), *it pities*.

paenītē-t, paenītu-it (Impers.), *it repents*.

pīgē-t, pīgu-it or pīgīt-ūm est (Impers.), *it troubles, disgusts*.

taedē-t, taedu-it or taes-ūm est (Impers.), *it wearies*.

¹ § 132.

² § 133.

³ § 133, Rem. 3.

pūdē-t, pūdu-īt or pūdīt-ūm est (Impers.), *it shames*.
 vend-ō, -ē-rē, vendīd-i, vendīt-ūm, *to sell*.
 ēm-ō, -ē-rē, ēm-i, ēmpt-ūm, *to buy*.
 mōne-ō, -ē-rē, mōnu-i, mōnīt-ūm, *to warn*.
 ad-mōne-ō, -ē-rē, -u-i, -īt-ūm, *to remind*.
 mēmīnī (§ 113, *Remark 2*), *I remember*.
 rē-fert, rē-fēr-ē-bāt, rē-tūl-īt (Impers.), *it concerns, is of importance*.
 intēr-est, intēr-ērāt, inter-fuīt, *it is of importance, it interests*.
 ac-cūs-ō, -ā-rē, -āv-i, -āt-ūm, *to bring to trial, accuse*.
 ab-solv-ō, -ē-rē, absolv-i, absolūt-ūm, *to acquit*.
 con-demn-ō, -ā-rē, -āv-i, -āt-ūm, *to condemn*.
 aestīm-ō, -ā-rē, -āv-i, -āt-ūm, *to value, esteem*.
 făc-i-ō, -ē-rē, fēc-i, fact-ūm (§ 107, *Remark 1*), *to do, to make*.
 oblivisc-ō-r, -i, oblīt-ūs sūm, *to forget*.
 opprīm-ō, -ē-rē, oppress-i, oppress-ūm, *to suppress, crush*.

EXAMPLES.

- (a) Pātiens lābōrēm, *Enduring labor.—Participle.*
 (b) Pātiens lābōrīs, *Capable of enduring labor.—Participial.*

(a) *The Participle expresses a single action at the time spoken of.*

(b) *The Participial expresses capability at any time.*

Mīsērēt mē tuī,	<i>I pity you. (It pities me of you.)</i>
Mē rēgīs mīsēruīt,	<i>I pitied the king.</i>
Paenītēt puērūm stultītiaē,	<i>The boy repents of his folly.</i>
Pūdēt mē scēlērīs,	<i>I am ashamed of my wickedness.</i>
Pīgēt tē vitae,	<i>You are disgusted with life.</i>
Cāpītīs or rei cāpītālīs ālīquēm accū-sārē,	<i>To accuse one of a capital crime.</i>
Cāpītīs or cāpītē ālīquēm condemnārē,	<i>To condemn one to death.</i>
Floccī nōn făcīt,	<i>He cares not a straw—a rush, etc.</i>
Meā rēfert,	<i>It concerns me (I am concerned).</i>
Quanti hōc făcīs?	<i>How much do you value this?</i>

Translate into English.

Īn hōc ōrātōrē plūs ēlōquentiae¹ est quām fortītūdīnīs. Rēgīs frātēr āvidūs est glōriae,² pātiens lābōrīs,² sēd impō-tens īrae,² vērītātīs² expers, rērūm² impērītūs, atquē multō-rūm scēlērūm² cōnsciūs. Quanti³ quisquē sē ipsē⁴ făcīt, tantī³ fīt āb āmīcīs Mercātōrēs nōn tantīdēm³ vendunt,

¹ § 134, *Rem. 1.*

² § 135 (a).

³ § 137.

⁴ § 85.

quantī¹ ēmerunt. Fūrīs vērītātēm nōn flocci¹ faciunt. Bōnī omnēs vīrtūtēm magnī¹ aestīmant. Quantī¹ istōs ēquōs ēmistī? Hunc lātrōnēm scēlērīs² suī nēquē pūdēt, nēquē paenītēt. Mē cīvītātīs mōrūm² taedēt pīgetquē. Cīvīs, quī reī cāpītālīs³ accūsātūs est, tertiā partē⁴ āgrī condemnātūs est. Puērōs stultītiā² paenītēbīt. Cātīlīnā āliūm (*one man*) ēgestātīs,⁵ āliūm (*another*) cūpīdītātīs⁵ admōnēbāt. Tuā ipsiūs causā tē officiī mōneō. Cīcērōnīs⁶ magnī¹ intērest conjūrātiōnēm Cātīlīnae opprīmērē. Nōn meā⁷ sēd rēgis rēfert fūrēs lātrōnēsquē pūnīrē.

Translate into Latin.

The general is desirous of money, but more desirous of praise. The farmer's fields are very productive of corn. The consul is fond of war and tenacious (*tēnāx*) of his purpose, but ignorant of business (*rērūm*) and destitute of truth. Lucius remembers a kindness *and* (*nēquē*) does *not* forget an injury. The soldiers who were accused of treachery have been condemned to death. Those who (§ 129, *Rem.* 2) are unaccustomed to navigation (§ 135 (a)) fear the sea. The king cares not a straw for the laws of the state. It is of great importance to us to lead the army into the enemy's country (*fīnēs*). For how much did you sell your horse? For the same (*tantīdēm*) for which (*for how much*) I bought (him). Do you remember the speech of the excellent orator? The scouts had not warned the general of the danger. The tribune has been acquitted of treachery. Do you pity me?

THE DATIVE.

§ 140. The *Indirect Object* is put in the Dative, which expresses that *to* or *for* which, or *with reference to which*, anything is, or is done.

¹ § 137.

³ § 136.

⁵ § 135 (b).

⁷ § 135 (e), *Rem.* 3.

² § 135 (c).

⁴ § 136, *Rem.* 2.

⁶ § 135 (e).

The Dative limits the meaning of Verbs (Transitive and Intransitive), Adjectives, derivative Adverbs, and occasionally Nouns derived from Verbs that take the Dative. Sometimes it limits merely the general idea contained in a sentence.

§ 141. RULE XII.—*Dative with Transitive Verbs.*—Any Transitive Verb whose meaning allows, may take a Dative of the *Indirect Object* along with the *Direct Object* in the Accusative; as, *servūs dōmīnō mēdēcīnām pārāt*, the slave prepares medicine for his master.

Remark 1.—When the idea of *Motion* is expressed or clearly implied, *ād* with the Accusative must be used instead of the Dative; *hunc lībrūm ād tē mittō*, I send you this book. The poets, however, freely use the Dative in this way. Note especially the phrases—

dārē ālīcuī littērās, to give one a letter to take care of;

dārē littērās ād ālīquēm, to write a letter to some one.

Remark 2.—*For* in the sense of *in defence of* is expressed, not by the Dative, but always by *prō* with the Ablative; *dīcērē prō ālīquō*, to speak in defence of some one; *prō patriā mōrī*, to die for one's country.

§ 142. RULE XIII.—*Dative with Intransitive Verbs.*—The Dative of the Indirect Object only is used with many Intransitive Verbs which signify *to Believe, Favor, Please, Help, Trust*, and their contraries; also with Intransitive Verbs of *Advantage* and *Disadvantage* and those signifying *to Persuade* and *Command*, *to Serve* and *Obey*, *to be Angry* and *Threaten*, *Yield* and *Resist*, *Pardon* and *Spare*, and the like; as, *puērō crēdīmūs*, we believe the boy; *rēx captīvīs parēt*, the king spares the captives.

Remark 1.—The Passive of these Intransitive Verbs can only be used Impersonally; e. g. *I am envied* is not in Latin *invīdeōr*, but *mīhī invīdētūr*.

Remark 2.—Some Verbs, apparently of the same meaning as those named above—*jūvō* and *adjūvō*, I help; *dēlectō*, I delight,

please; *laedō*, I injure; *jūbeō*, I order; *dēficiō*, I fail, am wanting to; *vētō*, I forbid—take an Accusative to mark a more direct effect on the Object.

Remark 3.—*Fidō* and *cōnfidō*, I trust, rely upon, take the Ablative (Causal) as well as the Dative.

Remark 4.—Some Verbs—*ādulōr*, I fawn upon, *aemulōr*, I vie with, *cōmitōr*, I accompany, *praestōlōr*, I wait for—take either the Dative or Accusative, with scarcely any difference in meaning.

Remark 5.—Some other Verbs—*cāveō*, *cōnsulō*, *convēniō*, *tīmeō*, *mētuo*, *mōdērōr*, *tempērō*, etc.—take the Dative or Accusative, but with important difference of meaning (owing to the case employed); as, *cāveō servō*, I take precautions *for* the slave; *cāveō servūm*, I take precautions *against* the slave; *mētuo servō*, I am anxious *for* the slave; *mētuo servūm*, I fear the slave.

§ 143. RULE XIV.—*Dative with Compounds.*—The Dative of the Indirect Object is used with many Verbs compounded with the Prepositions *ād*, *āntē*, *cōn* (*cūm*), *īn*, *intēr*, *ōb*, *post*, *prae*, *prō*, *sūb*, and *sūpēr*; as, *puēr sūperfuīt pātrī*, the boy survived his father. Transitive compounds of course retain the Direct Object; as, *Caesar ēquitātuī Lābiēnūm praefēcīt*, Caesar placed Labienus in command of the cavalry.

Remark 1.—If the local relation (Place *to*, *from*, or *in*) is made prominent, the Preposition with its proper case is repeated; as, *Ājāx incūbuīt īn glādiūm*, Ajax fell on his sword. After all these compounds we may use a Preposition and its case to denote the relations more accurately.

Remark 2.—Verbs compounded with *cōn* (*cūm*) usually repeat the Preposition; as, *congrēdī cūm hostībūs*, to fight with the enemy.

Remark 3.—Verbs of *Taking Away* (compounds of *āb*, *dē*, and *ex*) sometimes take the Dative, instead of the Ablative of Separation, especially of *Persons* (see § 160, *R. 5*); as, *omnēm mīhī tīmōrēm ēripuīt*, he took away all fear from me.

§ 144. RULE XV.—*Dative with Adjectives.*—The Dat-

ive expresses the Person or Thing *to* or *with* reference to which anything is *Acceptable, Useful, Friendly, Fit, Like, Near, Equal*, and the like, with their contraries; as, *id vērō mīlitībūs fuit pergrātūm*, this, indeed, was most acceptable to the soldiers; *lōcūs prōpinquūs urbī*, a place near the city.

Remark 1.—Adjectives denoting *Usefulness* or *Fitness* take the Accusative with *ad* to express the *purpose*; as, *lōcūs ad insidiās aptūs*, a place fit for ambush; the Dative of the *Person* is, however, regularly used with such Adjectives.

Remark 2.—Adjectives denoting *Friendliness* or the opposite, frequently take the Prepositions *in, ergā, adversūs*, with the Accusative instead of the Dative; as, *adversūs deōs immortālēs impiūs*, impious towards the immortal gods.

Remark 3.—Many of these Adjectives are used as Nouns, and as such take the Genitive. Such are *aequālīs, affīnīs, amīcūs, cognātūs, commūnīs, contrāriūs, finītīmūs, pār, prōpinquūs, prōpriūs, similīs, sūperstēs, vīcīnūs*, and a few others.

Similīs is construed in the early writers almost always with the Genitive; in the Augustan poets almost always with the Dative. In Cicero and writers of his time the Genitive is regularly used of *Living Beings*; the Genitive or Dative of *Things*. Livy and late writers use the Genitive or Dative indifferently. Observe that *similīs* always takes the Genitive of the *Personal Pronoun*.

Remark 4.—*Prōpiōr* and *proximūs* (Adjs.) regularly take the Dative, more rarely the Accusative; *prōpiūs* and *proximē* (Advs.) regularly take the Accusative, more rarely the Dative. Both are also construed with the Preposition *ab* and the Ablative.

§ 145. RULE XVI.—*Dative of Advantage and Disadvantage.*—The Dative often limits the general idea contained in a sentence rather than any particular word (Dative of Advantage or Disadvantage); as, *fīliūs Blaesī mīlitībūs missiōnēm pētēbāt*, the son of Blaesus applied for dismissal for the soldiers.

Remark 1.—The Dative of the *Personal Pronoun* is frequently used to indicate a certain degree of concern or sympathy (*Ethic Dative*). Great latitude in translating is often necessary to give the shade of meaning; as, *quid mihī Celsus agit?* (*tell*) *me* (*pray*), *what is Celsus doing?* (I am interested in the matter).

Notice specially the Dative of the Reflexive with *vellē*; as, *quid sibi vult haec orātiō?* *what does this speech mean?*

§ 146. RULE XVII. — *Dative of Possessor.* — The Dative is used with *essē* and kindred Verbs to indicate the *Possessor*, the thing possessed being the Subject; as, *est mihī libēr*, (*a book is to me*) I have a book; *sunt tibi librī*, *thou hast books*; *sunt Caiō librī*, *Caius has books*, etc.

Remark 1.—The Dative with *essē* is thus used when the fact of *Possession* is emphasized; as, *Cicērōnī dōmūs est*, *Cicero has a house* (among other things);—the Genitive with *essē* is used when the *Possessor* is emphasized; as, *Cicērōnis dōmūs est*, *the house is Cicero's* (no one else's).

Remark 2.—Compounds of *essē* (except *ābessē* and *possē*) take the Dative; as, *neu dēsint epūlis rōsae*, *nor let roses be lacking to the banquet*.

Remark 3.—The Dative is used with *sūm* and a Noun in the Predicate to denote the relation in which one Person stands to another; as, *Mūrēnā lēgātūs Lūcullō fuit*, *Murena was lieutenant to (with) Lucullus*.

Remark 4.—The Dative of Participles used substantively is sometimes employed to express under what circumstances a thing shows itself; *sitā Anticyrā est in Locridē laevā partē sinū Cōrinthiācūm intrantē*, *Anticyra is situated in Locris on the left hand as you enter the Corinthian gulf*.

Remark 5.—Notice the phrase (imitated from the Greek, and used specially by Sallust and Tacitus), *aliquid mihī volentī est*, *I like a thing*; as, *quā nēquē plēbī militiā volentī (essē) putābātūr*, *because it was supposed that the common people did not like military service*.

Remark 6.—When the Possession is a *Quality*, the Possessor is

put in the Ablative with the Preposition *in* instead of in the Dative; as, *in Cicerōnē magnā fuit eloquentiā*, Cicero had great eloquence.

Remark 7.—On the Dative with *nōmēn* *essē*, see § 127, *Rem. 7*.

§ 147. RULE XVIII.—*Dative of Purpose or End.*—The Verb *essē* and Verbs of *Giving, Coming, Sending, Imputing, Reckoning, and Placing*, take a Dative of the *Purpose or End*, together with a Dative of the *Person Affected or Interested*; as, *haec mihi cūrae sunt*, these things are (for) a care to me; *Pausāniās rēx Lacedaemōniōrūm vēnit Atticīs auxiliō*, Pausanias, king of the Lacedaemonians, came to the help (as a help) to the Athenians.

Remark 1.—Transitive Verbs may, of course, take a Direct Object together with these Datives; as, *mihi librūm dōnō dedit*, he gave me the book as a gift. Sometimes the Dative of the *Person Interested* is omitted; as, *paupertās probro habērī coepit*, poverty began to be regarded as a disgrace.

Remark 2.—The Verbs most commonly taking two Datives are *essē* (and its equivalents *fiērī*, etc.), *dūcērē*, *habērē*, *dārē*, *vertērē*, *rēlinquērē*, and Verbs of Motion (*mittērē*, *vēnirē*, etc.). These last occur only with *auxiliō*, *praesidiō*, *subsidiō* (so *rēlinquērē*); as, *tertiām aciēm nostris subsidiō misit*, he sent the third line as a support to our men.

Remark 3.—The *Purpose* may sometimes be expressed by a Predicate Nominative or an Accusative in Apposition (see § 127, *Rem. 1*); as, *Turnūs suī cuiquē pēriculī rēcens ērat dōcūmentūm* (= *dōcūmentō*), Turnus was (as) a recent warning to each one of his danger; *cōrōnām Jōvī dōnūm mittunt*, they send a crown to Jupiter, as a present.

§ 148. RULE XIX.—*Dative of the Agent.*—With the Gerund and Gerundive the Dative expresses the *Agent or Doer*; as, *adhibendā est nobīs dilīgentiā*, diligence must be employed by us.

Remark 1.—When the Verb already governs a Dative, and ambiguity might arise from using another Dative, the Ablative with the Preposition *ā* or *āb* is employed instead of the Dative of the Agent; as, *quibŭs ā vōbīs cōnsulendū est*, (for whom it must be consulted *by you*), whose interests must be consulted *by you*.

Remark 2.—This Dative really expresses the *Person Interested* in the doing of the action. In prose it occurs not unfrequently with the *Perfect Tenses* of the Passive; as, *rēs mihī tōtā prōvisā est*, the whole matter has been provided for *by me*. The poets and later writers use the Dative in this way with almost any Passive form; as, *nēquē cernitŭr ullī*, nor is he seen *by any one*.

NOTE.—The Dative is sometimes used almost like a Genitive, but always with the idea of Advantage, Disadvantage, or Reference; as, *cui corpŭs porrigitŭr* (compare the English), his body is stretched out *for him*.

EXERCISE LIV.

Vocabulary.

sīmilis, -ē, *like*.

proximŭs, -ā, -ūm, *nearest, next*.

aptŭs, -ā, -ūm, *fit, suitable*.

aequŭs, -ā, -ūm, *just*.

blandŭs, -ā, -ūm, *flattering*.

ūtilis, -ē, *useful*.

cārŭs, -ā, -ūm, *dear*.

ingrātŭs, -ā, -ūm, *disagreeable*.

fācilis, -ē, *easy*.

per-fācilis, -ē, *very easy*.

noxiŭs, -ā, -ūm, *hurtful*.

ignōtŭs, -ā, -ūm, *unknown*.

impēdimentŭm, -ī, *hindrance*.

dēdēcŭs, -ōr-īs, *disgrace*.

ūsŭs, *use, advantage*.

impiētās, -tāt-īs, *undutifulness*.

Nūmantinŭs, -ī, *Numantian*.

vēhementēr (Adv.), *extremely*.

commōdŭm, -ī, *convenience, advantage*.

inquām (§ 113, 4), *I say*.

innōcentiā, -ae, *innocence, integrity*.

fāve-ō, -ē-rē, *fāv-ī*, *faut-ūm*, *to favor*.

st-ō, *stā-rē*, *stēt-ī*, *stāt-ūm*, *to stand*.

parc-ō, -ē-rē, *pēperc-ī* and (less freq.) *pars-ī*, *pars-ūm* and *parcīt-ūm*, *to spare, to be merciful*.

prō-sŭm, *prō-d-essē*, *prō-fuī*, *prō-fūtŭrŭs* (§ 111, 12), *to do good*.

prae-fic-ī-ō, *prae-fic-ē-rē*, *prae-fēc-ī*, *prae-fect-ūm*, *to put over*.

circum-d-ō, *circumdā-rē*, *circumdēd-ī*, *circumdāt-ūm*, *to put around, to surround*.

circum-fund-ō, -ē-rē, *fūd-ī*, *fūs-ūm*, *to pour around, to surround*.

mālē-dic-ō, -ē-rē, *-dīx-ī*, *-dīct-ūm*, *to be abusive*.

praetēr-e-ō, -i-rē, praetērīv-i and (more frequently) praetēri-i, praetēr-
it-ūm (§ 111, 9), *to pass by*.

EXAMPLES.

Audiens dictō (§ 144), *Obedient (attentive to the word)*. Never used without the Verb *sūm*.

Mihī magnō est dōlōrī (§ 147), *It is (for) a great grief to me*.

Hibernīs (§ 143) Lābiēnūm praefēcit, *He put Labienus over the winter quarters*.

Rēgībūs (§ 146) mānūs sunt longae, *Kings have long arms (hands)*.

Diī omnībūs (§ 148) cōlendī sunt, *The gods ought to be worshipped by all*.

Urbēm mūrō (§ 167) circumdārē, }
Urbī (§ 143) mūrūm circumdārē, } *To surround the city with a wall.*

Terrās mārī (§ 167) circumfundērē, }
Terrīs (§ 143) mārē circumfundērē, } *To surround the land with sea.*

Aptūs insidiīs (§ 144 and Rem. 1) or ād insīdiās, *Suitable for ambush*.

Sīmīlis patrīs, *Like his father* (§ 144, Rem. 3).

Mētūō patrēm, *I fear my father*.

Mētūō patrī (§ 142, Rem. 5), *I fear for my father; i. e. for his safety*.

Sēnātūm cōnsūlō, *I consult the senate; i. e. take its advice*.

Sēnātui (§ 142, Rem. 5) cōnsūlō, *I consult for the senate; i. e. provide for its safety*.

Translate into English.

Helvētīi proximī Germānīs¹ incōlunt, quībuscūm contī-
nentēr bellūm gērunt. Lōcā proximā Carthāgīnēm² Nū-
mīdiā appellātūr.³ În lōcō insīdiīs¹ aptō, duās lēgiōnēs
collōcāvīt. Nōnnē⁴ lūpūs est cānī sīmīlis? Ferrūm hō-
mīnībūs¹ ūtiliūs est quām aurūm. Jūgurthā nōstrīs¹ vēhē-
mentēr cārūs, Nūmantīnīs⁵ maxīmō terrōrī⁶ fuit. Cuīvīs¹
facīlē est āmicīs suīs⁷ fāvērē. Ventūs noxiūm⁸ est arbōrī-
būs. Lēgātūs cōhortēs duās praesīdiō⁹ castrīs⁵ rēlīquīt.
Milītēs impērātōrī⁷ audientēs dictō¹ nōn ērunt. Milītēs
nōn mūliērībūs,⁷ nōn infantībūs⁷ pēpercērunt. Nēmīnī
licēt suī commōdī causā altērī⁷ nōcērē. Caesār lēgiōn-

¹ § 144.

² § 144, Rem. 4.

³ § 130, Rem. 1.

⁴ § 81, 4.

⁵ § 140.

⁶ § 147.

⁷ § 142.

⁸ § 128, Rem. 7.

⁹ § 147, Rem. 2.

ibūs,¹ quās in prōvīnciā cōscripsērāt, Lābiēnūm praefēcīt. Deūs tōtī orbī¹ terrārūm mārē circumfūdīt. Caesār oppīdūm vallō fossāquē² circumdēdīt. Grāviā ōnērā equitībūs³ magnō. sunt impēdimentō.⁴ Innōcentiae⁵ saepē plūs pērīcūlī⁶ est quām hōnōris.⁶ Haec mīhī⁷ praetēreundā nōn sunt. Haedūs, in dōmūs tectō stans, lūpō⁸ praetēreuntī mālēdixīt. Cui lūpūs, “Nōn tū,” inquit, “sēd lōcūs mīhī⁸ mālēdicīt.” Sēnātūs ā cōsūlē dē foedērē cōsultūs est. Dicitātōr reī pūblicae⁹ cōsūluīt. Nōnnē libērīs tuīs⁹ mētuis?

Translate into Latin.

The number of the enemy was unknown to the general. The undutifulness of children is a great grief to (their) parents. The thick woods were a very great advantage (§ 147) to our skirmishers. It is sweet and honorable to do good to the commonwealth. Children are not always like their parents. It was very easy for our men to cross the river. The consul's speech was very disagreeable to the Gauls. The snares of the enemy have been (for) a very great hindrance to our cavalry. God ought to be worshipped by all men. The causes of this rebellion ought not to be passed over by me. It is the greatest disgrace (§ 147) to a soldier to leave his place in battle. The Roman people gave to the king for a gift the fields which he had conquered. Nature had surrounded the town with a broad and deep river. It is lawful for no man to lead an army against his country. Be kind and just to all, but flattering to none.

THE ACCUSATIVE.

§ 149. The Accusative case marks the *Direct Object* of an action; *i. e.* the thing actually reached by the action;

¹ § 143.

³ § 140.

⁵ § 146.

⁷ § 148.

⁹ § 142, *Rem. 5.*

² § 167.

⁴ § 147.

⁶ § 134.

⁸ § 142.

also the *limit of Space or Time* which an action or motion reaches.

§ 150. RULE XX.—*Direct Object*.—The Direct Object of a Transitive Verb is put in the Accusative.

Remark 1.—Cognate Accusative.—An Intransitive Verb, though it does not require an Object to complete its meaning, may be limited by an Accusative of *similar* or *kindred* signification, usually modified by an Adjective or Pronoun; as, *mīrūm somniāvī somniūm*, I have dreamed a strange dream; *vītām tūtiōrēm vivērē*, to live a safer life.

Remark 2.—To this head of the *Cognate Accusative* is to be referred the adverbial use of the Accusative of *neuter Pronouns* and *Adjectives* with Intransitive Verbs, which is specially common; as, *mīlēs idēm glōriātūr*, the soldier makes the same boast (lit. boasts the same thing); *multā invectūs est in Thēbānōs*, he heaped many reproaches on (inveighed many things against) the Thebans. If the Verb be Transitive, an Accusative of the *Person* can of course also stand along with this Adverbial Accusative.

Remark 3.—Akin to the above are such adverbial phrases as *magnām partēm*, to a great extent, *id gēnūs*, of that sort, *id temporis*, at that time, *id aetātis*, at that age.

Remark 4.—Intransitive Verbs used Transitively.—Many Verbs, properly Intransitive, assume a Transitive meaning and govern the Accusative. Such are especially Verbs denoting *Feeling* or the *Manifestation of Feeling*; as, *civēs mēum cāsūm luctūmqūē dōluerunt*, the citizens grieved (for) my misfortune and affliction; *uxor callidā viri jocā ridēt*, the shrewd wife laughs at her husband's jokes. The poets extend this usage freely.

Remark 5.—So Verbs signifying to *Smell* or *Taste*; as, *olēt vinūm*, it smells (of) wine; *piscis ipsūm mārē sāpīt*, the fish tastes (of) the very sea.

§ 151. RULE XXI.—*Double Accusative*.—(a) Verbs meaning to *Ask*, *Demand*, and *Teach*, with *cēlārē*, to *Conceal*, take two Accusatives—one of the *Person*, the other of the *Thing*; as, *rōgō tē nummōs*, I ask you for money; *dōcuīt mē mūsicām*, he taught me music.

Remark 1.—The Double Accusative with these Verbs occurs most frequently when the *Thing* desired is expressed by a neuter Pronoun or Adjective; as, *hōc tē rōgō*, this I ask of thee; *illūd ūnūm tē interrōgō*, I put this one question to you.

Remark 2.—The *Thing* is often put in the Ablative with the Preposition *dē* after *rōgō*, *interrōgō*, *dōceō*, *cēlō*, and *sciscītōr*; the *Person*, on the other hand, is frequently put in the Ablative with *āb* after *poscō* and *flāgītō*, always after *pētō* and *postūlō*, and with *ex*, *āb*, and *dē* after *quaerō*.

Remark 3.—The Accusative of the *Thing* may even remain with the Passive of *dōceō* and *rōgō*, the Accusative of the *Person* becoming the Nominative; as, *dulcēs doctā mōdōs*, taught sweet measures; *sententiām rōgātūs est*, he was asked his opinion. So sometimes the Accusative of a neuter Pronoun with *cēlōr*. This construction with the Passive of these Verbs is, however, comparatively rare.

(b) *Second Accusative.*—Verbs meaning to *Name* or *Call*, *Choose*, *Show*, *Appoint*, *Make*, *Esteem*, or *Reckon*, take, besides the Direct Object, a Second Accusative of the *Name*, *Office*, or *Character*; as, *urbēm vōcāvīt Rōmām*, he called the city *Rome*; *mē cōnsulēm fēcistīs*, you have made me *consul*.

§ 152. RULE XXII.—Twenty-six Prepositions are followed by the Accusative. (See § 120, 1.)

NOTE.—As a general rule, Prepositions expressing *Motion* to a Place take the Accusative.

Remark 1.—Intransitive Verbs of *Motion*, compounded with *trans*, *circūm*, *pēr*, *praetēr*, *sūpēr*, *subtēr*, and a few other Prepositions, become Transitive, and take an Accusative; as, *hostēs flūmēn transiērunt*, the enemy crossed the river; *flūmīnā mūrōs subterlābuntūr*, the rivers glide under (close by) the walls.

Remark 2.—Transitive Verbs of *Motion*, compounded with *circūm* and *trans*, take an Accusative of the *Person* and an Accusative of the *Place*; as, *Belgās Rhēnūm transdūcīt*, he leads the *Belgians* across the *Rhine* (Passive, *Belgae Rhēnūm transdūcuntūr*, the *Belgians* are led across the *Rhine*).

Remark 3.—The Preposition is often repeated; *Belgās trans Rhēnūm transdūcīt*.

§ 153. RULE XXIII.—*Accusative of Time and Space.*—*Duration of Time* and *Extent of Space* are expressed by the Accusative; as, *trēs hōrās mansīt*, he remained *three hours*; *fossā duōs pēdēs lātā*, a ditch *two feet* wide.

NOTE.—The limit of time *Within Which* anything occurs is expressed by the Ablative; as, *ūnō annō*, within one year.

Remark 1.—The Preposition is used for greater precision or emphasis; as, *lūdī pēr dēcēm diēs*, games lasting ten days (all through the ten days).

Remark 2.—Duration of Time is sometimes expressed by the Ablative; as, *pugnātūm est continentēr hōrīs quīnquē*, it was fought steadily *for five hours*. But this is rare except in later writers.

Remark 3.—With *ābessē* and *distārē* may be used either the Accusative or Ablative of Specified Measure; as, *ābessē (distārē) quīnquē mīliā* (or *mīlibūs*) *passuūm*, to be (distant) five miles from —. So when it is stated *at* what distance a thing is done; as, *Ariovistūs mīlibūs* (or *mīliā*) *passuūm sex ā* *Caesārīs castrīs consēdīt*, Ariovistus went-into-camp six miles from Caesar's camp. *Spātiūm* and *intervallūm* used in this way are always put in the Ablative; as, *Hannībāl quīndēcīm fermē mīliūm spātiō castrā āb Tārentō pōsuīt*, Hannibal pitched his camp a distance of nearly fifteen miles from Tarentum. If the place from which the distance is measured is not specified, *ā* or *āb* is often used before the Ablative of Measure; as, *ā mīlibūs passuūm duōbūs castrā pōsuīt*, he pitched his camp two miles off.

§ 154. RULE XXIV.—*Accusative of Place Whither.*—The names of *Towns* and *Small Islands* are put in the Accusative *without a Preposition*, to express the *Place Whither* or *To Which*; as, *Rōmām vēnīt*, he came to Rome.

Remark 1.—*Dōmūm*, *dōmōs*, and *rūs* are construed in the same way; as, *dōmūm rēdīt*, he returned *home*. If a Genitive or a Possessive Pronoun limits *dōmūm*, *īn* may be used; as, *dōmūm meām* or *īn dōmūm meām* = *to my house*; *dōmūm Caesārīs* or *īn*

dōmūm Caesārīs = *to Caesar's house*. With other Adjectives the Preposition must be inserted; *īn dōmūm magnīficām vēnīt* = *he came into a splendid house*.

Remark 2.—A Preposition (*īn* or *ād*) is used when *urbs* or *oppīdūm* in Apposition is *prefixed* to the name of a town; as, *cōsūl pervēnīt īn oppīdūm Cirtām*, the consul came *into the town* (of) *Cirta*; so, usually, when *urbs* or *oppīdūm*, with an Adjective, *follows* the name of a town; as, *Dēmārātūs sē contūlīt Targuīniōs īn urbēm Ētrūriae flōrentissimām*,—*to Tarquinii, the most flourishing town of Etruria*. *Ād* before the name of a town not so limited, denotes *to, in the direction of, to the vicinity of* (*before, in military parlance*); *ādūlescentūlūs milēs ād Cāpuām prōfectūs sūm*, I set out a young recruit (*to the camp*) *before* Capua.

Remark 3.—The Preposition (*ād* or *īn*) is commonly used with all other Names of Places (*Countries, etc.*), but it is sometimes omitted in prose, often in poetry, before the name of any place to which Motion is directed; as, *dēvēniunt spēluncām*, they come to a cave; *Ītāliām vēnīt*, he came to Italy.

Remark 4.—The poets sometimes express the *Limit of Motion* by a Dative; as, *īt clāmōr caelō*, the shout mounts to heaven.

As the Accusative expresses the limit actually *reached* by an action or motion, so also it expresses the limit to which the truth of a proposition extends. Thus, *membrā nūdūs est*, he is naked,—*not entirely*, but only *as to his limbs*. Hence—

§ 155. RULE XXV.—The Accusative is sometimes used to express a Special Limitation (*Accusative of Limitation*); as, *nūdūs membrā*, naked *as to his limbs*.

Remark 1.—This is a Greek construction, and is rarely used in prose, where we find the Ablative instead.

Remark 2.—The poets often use an Accusative with a Passive Verb in the sense of the Greek Middle; as, *Priāmūs īnūtīlē ferrūm cingītūr*, Priam girds himself with (*puts on*) *the useless sword*.

§ 156. XXVI.—*Accusative in Exclamations.*—The Accusative expresses the *Object of Feeling*, with or without an Interjection; as, *Heu mē mīsērūm! Ah, wretched me!*

For the Accusative with *prōpiör* and *proximūs*, see § 144, *Rem. 4*; with *mīsērēt*, etc., see § 135 (c), *Rem. 1*; with the Infinitive, see § 194.

EXERCISE LV.

§ 157. Vocabulary.

Antiöchūs, -ī, <i>Antiochus</i> .	jüventūs, -tūt-īs, <i>youth</i> .
Antiöchīā, -ae, <i>Antioch</i> .	mūsicā, -ae, <i>music</i> .
Ancūs Martiūs, -ī, <i>Ancus Martius</i> , fourth king of Rome.	grammāticā, -ae, <i>grammar</i> .
Mercūriūs, -ī, <i>Mercury</i> .	fīdēs, -iūm (fem.), <i>strings, a lute</i> .
inventör, -ör-īs, <i>inventor</i> .	Sōcrātēs, -īs, <i>Socrates</i> .
Antīgōnūs, -ī, <i>Antigonus</i> .	tīmīdūs, -ā, -ūm, <i>cowardly</i> .
cōtidīē, <i>daily</i> .	certūs, -ā, -ūm, <i>certain, sure</i> .
jūcundūs, -ā, -ūm, <i>delightful</i> .	stūdiūm, -ī, <i>zeal, desire; Pl. studies</i> .
servītūs, -tūt-īs, <i>slavery</i> .	vastītās, -tāt-īs, <i>devastation</i> .
Rēgūlūs, -ī, <i>Regulus</i> .	arbītrā-rī, <i>to think, deem</i> .

hābe-ō, -ē-rē, hābu-ī, hābīt-ūm, *to have, hold, consider*.
 cēl-ō, -ā-rē, -āv-ī, -āt-ūm, *to hide, conceal*.
 flāgīt-ō, -ā-rē, -āv-ī, -āt-ūm, *to ask for, demand earnestly*.
 servi-ō, -ī-rē, -iv-ī, -īt-ūm (Intr.), *to be a slave, to serve*.
 trans-dūc-ō, -ē-rē, -dūx-ī, dūct-ūm, *to lead over*.
 trans-jēc-i-ō, -ē-rē, -jēc-ī, -ject-ūm, *to throw over, ship over*.
 rēde-ō, -ī-rē, rēdi-ī, rēdīt-ūm, *to return*.
 dis-cēd-ō, -ē-rē, discēss-ī, discēss-ūm, *to depart*.
 pōn-ō, -ē-rē, pōsu-ī, pōsīt-ūm, *to put, place*.
 sēqu-ō-r, sēqu-ī, sēcūt-ūs sūm, *to follow*.
 per-sēqu-ō-r, persēqu-ī, persēcūt-ūs sūm, *to follow through, pursue*.
 dōce-ō, -ē-rē, dōcu-ī, doct-ūm, *to teach*.
 ēdōce-ō, -ē-rē, ēdocu-ī, ēdoct-ūm, *to teach thoroughly*.
 nasc-ō-r, nasc-ī, nāt-ūs sūm, *to be born*.
 illīc-i-ō, -ē-rē, illex-ī, illect-ūm, *to allure, decoy*.
 redd-ō, redd-ē-rē, reddid-ī, reddīt-ūm, *to render*.
 sōle-ō, -ē-rē, sōlitūs sūm (§ 109, 3), *to be accustomed*.
 prōficisc-ō-r, prōficisc-ī, prōfect-ūs sūm, *to set out*.
 posc-ō, -ē-rē, pōpose-ī, ———, *to demand, ask*.

EXAMPLES.

Ītēr omnēs cēlāt (§ 151),	<i>He conceals his journey from all.</i>
Rēgēm pācēm poscunt (§ 151),	<i>They ask the king for peace.</i>
Ūnīūs diēi ĩtēr,	<i>One day's journey.</i>
Annōs (§ 153) quīndēcīm nātūs,	<i>Fifteen years old. (Born fifteen years.)</i>

\bar{A} vītā discēdērē,	<i>To depart from life, to die.</i>
\bar{A} milībūs passuūm duōbūs castrā pōsuīt (§ 153, <i>Rem.</i> 3),	} <i>He pitched his camp two miles off.</i>
Miliā passuūm duō (<i>Acc.</i>), or mil- ībūs passuūm duōbūs (<i>Abl.</i>) (§ 153, <i>Rem.</i> 3), āb urbē,	
Mē fidībūs dōcuīt,	<i>He taught me to play on the lyre (with the strings. Abl. of Instrument).</i>
Caesārēm certiōrēm (§ 151, b) fā- ciunt,	<i>They inform Caesar (make more cer- tain).</i>

Translate into English.

Urbēm, ex Antiōchī pātrīs¹ nōmīnē, Antiōchīām² vōcāvīt. Ancūm Martiūm pōpūlūs rēgēm² creāvīt. Vētērēs Rōmānī Mercūriūm omniūm inventōrēm² artiūm hābēbant. Antīgōnūs ītēr exercītūs omnēs cēlāt. Cōtidiē Caesār Aeduōs frūmentūm³ flāgītābāt. Nūm tīmīdūs vītām⁴ jūcundām vīvērē pōtest? Qui⁵ aurī servūs est, turpissimām sērvītūtēm⁴ sērvīt. Ariovistūs maximās Germānōrūm cōpiās Rhēnūm⁶ transjēcērāt, nēquē multōrūm diērūm⁷ ītēr⁸ ā Caesārīs castrīs abfuīt. Quīs rēgēm fidībūs dōcuīt? Ālexandēr mensēm⁹ ūnūm, annōs⁹ trēs ēt trīgintā nātūs, ā vītā discēssīt. Jām vīcēsīmūm annūm⁹ Ītāliae vastītātēm pātīmūr (§ 95, *Rem.* 3). Rēgūlūs Carthāgīnēm¹⁰ rēdiīt. Cōnsūl īn Africām prōfectūs, Carthāgīnēm vēnīt. Cōnsūl miliā⁸ passuūm duō āb oppidō castrā pōsuērāt. Cātīlinā jūventūtēm quām illexērāt mālā fācīnōrā³ ēdōcēbāt. Sōcrātēs tōtīūs mundī sē incōlām² ēt cīvēm arbitrābātūr. Explōrātōrēs dē hostiūm adventū cōnsūlēm certiōrēm fāciunt. Jūvēnēs Rōmānī Athēnās¹⁰ stūdiōrūm causā prōficiscī sōlēbant.

Translate into Latin.

Labienus followed Caesar into Gaul; Marius returned home. Our cavalry pursued the enemy ten miles. Caesar

¹ § 127.

⁴ § 150, *Rem.* 1.

⁷ § 132.

¹⁰ § 154.

² § 151, b.

⁵ § 129, *Rem.* 2.

⁸ § 153.

³ § 151, a.

⁶ § 152, *Rem.* 2.

⁹ § 153.

set out from the winter quarters to Rome. The place and time often render cowards brave. Lust makes (*renders*) men blind. Which of the teachers (*masters*) taught the boys grammar and music? My brother taught me to play on the lute. The general led all his forces across the bridge in one night. My brother is twenty years old. Caesar asked the senate for an army. The robbers demanded money from Caius. Are you going to Rome for the sake of study? Caesar was distant ten days' journey from the camp of Ariovistus. It-is-characteristic of a good general to throw his forces over a river quickly. A boy twelve years old used to inform the enemy of the approach of our forces. The Germans will pitch their camp ten miles off.

THE VOCATIVE.

§ 158. The name of the person addressed is put in the Vocative.

The Vocative has no grammatical connection with the sentence, but merely serves to call the attention of the person to whom the discourse is directed.

Remark 1.—The Vocative usually stands after one or more words, unless emphatic, when it stands first, often after the Interjection *O*, which is only used in prose to express strong emotion. In poetry the position varies, and the use of the Interjection marks no special emphasis.

Remark 2.—In poetry and sometimes in prose, we find the Nominative instead of the Vocative; as, *audi tū, pōpūlūs Albānūs*, hear thou, people of Alba; sometimes, on the other hand, we find the Vocative of an Adjective or Participle where we should expect the Nominative agreeing with the Subject; as, *quō, mōrītūrē, ruīs*, whither dost thou rush, (thou) doomed to die.

THE ABLATIVE.

§ 159. The Ablative denotes the following relations :

- I. WHENCE (the Ablative proper).
- II. WHEREWITH (Instrumental).
- III. WHERE (Locative).

I.

§ 160. RULE XXVII.—*Ablative of Separation*.—Verbs and Adjectives signifying *Separation* and *Removal* are followed by the Ablative with or without a Preposition; as, *signūm nōn pōtērāt mōvērē lōcō*, he could not move the standard from its place; *immūnīs mīlītīā*, exempt from military service.

This Ablative is used with all words signifying to *Remove, Set free, Deprive, Abstain, Cease, and Want*.

Remark 1.—The Prepositions, chiefly *āb*, *dē*, and *ex*, are used to emphasize the relation; if a *Person* is specified, the Preposition (generally *āb*) is always used; *tē āb illō imprōbō libērāvī*, I have rid you of that scoundrel.

Remark 2.—The Ablative with Verbs of *Filling*, etc., is an Ablative of Means (Instrumental). Some Verbs of *Plenty* and *Want*, after the analogy of Adjectives of *Fulness*, take the Genitive—*indigērē* frequently; *complērē* and *implērē* sometimes; *ēgērē* seldom (see § 135, *d*). The poets frequently use the Genitive with all words that express or imply *Separation* and *Want*; *dēsīnē quērēlārūm*, cease (from) your complainings.

Remark 3.—On the other hand, though most Adjectives of *Fulness* and the contrary (§ 135, *a*) take the Genitive, some follow the analogy of the Verb and take the Ablative; *īnsūlā rēfertā est dīvītiīs*, the island is crammed with riches.

Remark 4.—Practically, we may observe for writing Latin that *nūdūs*, *orbūs*, and *libēr* have generally the simple Ablative of *Things*, the Ablative with *ā* (*āb*) of *Persons* (*urbs nūdā prae-sīdiō*, but *urbs nūdā ā māgīstrātībūs*, etc.); that *inānīs*, *vācuūs*,

ōnustūs and *praeditūs* have regularly the simple Ablative in good prose; and that *rēfertūs* takes always the Ablative of the *Thing*, the Genitive or Ablative of the *Person* (*māriā sunt rēfertā praedōnībūs* (or *praedōnūm*), the seas are swarming *with buccaniers*).

Remark 5.—Verbs of *Taking away* sometimes take a Dative instead of the Ablative of Separation (see § 143, R. 3).

On the Ablative of the *Place From Which* in Names of Towns, etc., see § 175; on the Ablative with *ōpūs* and *ūsūs*, see § 167, 2.

§ 161. RULE XXVIII.—*Ablative of Origin.*—Participles denoting *Birth* take the Ablative of Origin; as, *Mercūriūs Jōvē nātūs ēt Māiā*, Mercury born of *Jupiter and Maia*.

Remark 1.—With the names of *Parents*, *ex* and *dē* are also used, *āb* of remoter ancestors; as, *Belgae ortī sunt āb Germānīs*, the Belgians are sprung from the Germans. With Pronouns, *ex* is used regularly.

Remark 2.—The Material of which a thing consists is put in the Ablative regularly with the Prepositions *ex* and *dē* (except in poetry and late prose); *cōnstārē* sometimes omits the Preposition; as, *ānimō cōstāmūs ēt corpōrē*, we consist *of soul and body*.

§ 162. RULE XXIX.—*Ablative of Limitation.*—Nouns, Adjectives, and Verbs are followed by the Ablative showing *in what respect, in accordance with what*, a quality or assertion is limited; as, *Āgēsīlāūs altērō pēdē claudūs fuit*, Agesilaūs was lame of one foot; *dēscriptūs ērāt pōpūlūs Rōmānūs censū, ordinībūs, aetātībūs*, the Roman people were classed *according to income, rank, and age*.

Remark 1.—To this Ablative, which primarily gives the *point of view from which* anything is measured, refer the Ablative with *dignūs* and *indignūs* (and the Verbs formed therefrom), and the Ablative Supine (Supine in *-ū*) after Adjectives; as, *plērāquē dictū quām rē sunt faciōrā*, most things are easier *in the saying than in reality*.

Observe specially *nātū*, in expressions of age, after *grandis* (not *magnus*), *mājōr*, *maximūs*, *minōr*, *minimūs*; as, *Ennius fuit mājōr nātū quām Naevius*, Ennius was older (lit. *greater in point of birth*) than Naevius.

Remark 2.—Here belongs the Ablative with *fāciō* and *fīō* in the sense of *do*, *with*, *become of*; as, *quid Tulliolā meā fīet*, what will become of my little Tullia? *Dē* is also used with these Verbs.

Remark 3.—Such Ablatives as *sententiā*, *ōpinionē*, *jūdicio*, *testimōniō*, and the like, together with a Possessive Pronoun or modifying Genitive, are used to limit not any particular word, but the general meaning of the sentence; as, *Prōtāgōrās meā sententiā illis temporibūs fuit vėl maximūs*, Protagoras, *according to my opinion*, was the very greatest sophist of those times. Prepositions may be employed; as, *ex meā sententiā*, etc.; so *ex fōdērē*, according to the treaty, *ex pactō*, according to agreement, *ex lēgē*, according to law, and many similar expressions.

Remark 4.—Instead of the *Ablative of Limitation*, the poets frequently employ the so-called “Greek Accusative” (see § 155).

§ 163. RULE XXX.—*Ablative of Comparison.*—The object with reference to which a Comparison is made stands in the Ablative after a Comparative instead of *quām* with the *Nominative* or *Accusative*; as, *Pātriā mīhī vitā est cārīōr*, my country is dearer to me than life.

Remark 1.—*Quām* must be used when the second Noun of the Comparison would stand in any other case than the *Nominative* or *Accusative*. Thus, we may say, *Tullūs Hostiliūs fērōciōr Rōmūlō* (= *quām Rōmūlūs*) *fuit*, Tullus Hostilius was more warlike than Romulus; *nōn tulit haec civitās clārīōrēs P. Africānō ēt C. Laeliō* (= *quām P. Africānū et C. Laeliū*), this state has brought forth no man more illustrious than P. Africanus and C. Laelius. But, His (Dat.) *quām phīsicīs pōtiūs crēdīmūs*, we trust these men rather than the scientists. (Exceptions occur in the poets.)

Remark 2.—When the thing compared is the *Subject*, the Ablative is the usual construction; as, *argentū aurō viliūs est*, silver

is cheaper than gold ; so, in the construction of the Accusative with the Infinitive, the Ablative is used instead of *quām* with the Accusative ; as, *nēmīnēm Cicerōnē eloquentiōrēm fuisse vētērēs iudicāvunt*, the ancients judged that no one had (ever) been more eloquent than *Cicero*. When the thing compared is the *Object*, the Ablative is also used if a negative be expressed or implied ; as, *hōc nīhīl grātiūs facere pōtēs*, you can do *nothing* more agreeable than *this*. Otherwise the simple Objective Accusative generally retains the *quām* construction. After the Comparative of *Adverbs*, *quām* is the regular construction in prose.

Remark 3.—When the second member of the Comparison is a Relative, a negative being expressed or implied, the Ablative *must* be used ; as, *nōn admiror Cātōnē quō graviōrēm inimicū nōn habui*, I do not admire Cato, a greater enemy than *whom* I never had. (Here in English we would use a Superlative in Apposition—“ *the greatest enemy* I ever had.”)

Remark 4.—After the Adverbs *plūs*, *ampliūs*, and *mīnūs*, prefixed to words of Measure or Number, *quām* is often omitted without influencing the construction ; as, *plūs septingentī captī*, more than *seven hundred* were taken ; *nōn ampliūs hōrās sex mansit*, he stayed not more than *six hours*. So after *longiūs*, and also after Comparative Adjectives of Dimension, such as *mājor*, *mīnor*, *lātiōr*, etc. ; thus, *puer annōrū decem*, a boy of *ten years* (ten years old) ; *puer mīnor annōrū decem*, a boy of *less than* ten years.

Remark 5.—The Ablative of certain Abstract Nouns (*spē*, *opīniōnē*, *expectātiōnē*) and of Adjectives used as Nouns (*aequō*, *iustō*, *sōlitō*, *dictō*, etc.) is employed with the Comparative for brevity's sake, instead of a clause (*quām est*, *erāt*, etc. and a Nominative) ; as, *Caesar opīniōnē celerīus (quām opīniō fuerāt) vēnit*, Caesar came *more quickly than was expected*.

Remark 6.—The *Standard* of Comparison is often omitted when it can be easily supplied by the sense. The Comparative is translated by *too*, *rather*, or *quite* with the Positive ; as, *equitēs paulō longiūs prōcēsserant*, the horsemen had advanced a little *too far* ; *sēnectus est nātūrā loquaciōr*, old age is naturally *rather talkative*.

Remark 7.—*Atquē* for *quām* after a Comparative is poetic ; so the use of the Ablative after *aliūs*.

§ 164. RULE XXXI.—*Ablative of Difference.*—The

Degree of Difference is expressed by the Ablative after Comparatives and *words implying Comparison*; as, *sōl multīs partībūs mājor est quām terrā*, the sun is *many times* larger than the earth; *multō praestāt virtūs divitiīs*, virtue is *far* better than riches.

Remark 1.—Especially common in this construction is the use of the Ablative of *Pronouns* (*eō* (*hōc*), *quō*), and of *Adjectives of Quantity* (*tantō*, *quantō*, *āliquantō*, *nullō*, *paulō*, *nihilō*, *āltērō tantō* = *as much again*). Observe *quō* — *eō* (*hōc*); *quantō* — *tantō* (each with a Comparative) = English *the* — *the*; as, *quō māgis cōnārīs, eō longiūs prōgrēdērīs*, the more you try, the further on you get. Sometimes (poetic and late writers) we find the Accusative of these Adjectives instead of the Ablative (*multūm imprōbiōr*, *āliquantūm ampliōr*, etc.).

Remark 2.—Sometimes we find the Ablative of Comparison and the Ablative of Difference used with the same Comparative; as, *multō divitiōr Lūcullō*, far richer than *Lucullus*.

Remark 3.—Here belongs the Ablative, with the Adverbs *antē* and *post*, to denote *how long before* or *after* a thing happens; *fēcīt idēm quōd trībūs annīs antē fēcērāt*, he did the same thing that he had done *three years before*. There is great variety of expression:

(a) Sometimes *antē* and *post* stand *before* the Numeral, in which case they are treated as Prepositions and followed by the Accusative; *quōd antē trēs annōs fēcērāt*, which he had done *three years before*. Ordinals may be used as well as Cardinals, and if *antē* and *post* stand *between the Numeral and the Substantive*, they may be regarded either as Adverbs or Prepositions, and the Ablative or Accusative be used indifferently. Thus—

<i>trībūs annīs post (antē)</i>	} or {	<i>post (antē) trēs annōs</i>
<i>tertiō annō post (antē)</i>		<i>post (antē) tertium annūm.</i>
<i>trībūs post (antē) annīs</i>	} or {	<i>trēs post (antē) annōs</i>
<i>tertiō post (antē) annō</i>		<i>tertium post (antē) annūm.</i>

(b) The Ablative is also followed by *post (antē)* and an Accusative, or by *postquām (antēquām)* with a Finite Verb; as,

paucīs diēbūs post mortēm Africānī, a few days after the death of Africanus;

tribūs annīs (tertiō annō) postquām vērāt, three years after he had come

(or *post (antē)* and *quām* may be written separately, in which case the former is treated as a Preposition, and takes an Accus.; *post annūm tertiūm (trēs annōs) quām vērāt*).

(c) To express how long before the present time, how long ago, use *antē* with the Accusative (*antē trēs annōs*), or the Ablative with the Demonstrative *hīc* (*hīs tribūs annīs*), or (most frequently) *abhinc* with the Accusative (*abhinc annōs trēs*; rarely, *abhinc tribūs annīs*) = *three years ago*; *cōsūl fuī abhinc annōs vigintī*, twenty years ago I was consul; *hīs annīs quadringentīs Rōmæ rēx fuit*, within these four hundred years there was a king at Rome. (This Ablative with *hīc* belongs to *Time Within Which*, § 171, *Rem. 2*.)

To express the time after an event, we may use, instead of *postquām* (see above (b)), the simple Ablative in Relative Sentences; as, *diēbūs dēcēm, quībūs in hibernā ventūm est, seditiō ortā est*, ten days after they came (it was come) into winter-quarters, a mutiny arose (lit. *in the same ten days in which it was come*, etc.).

§ 165. RULE XXXII.—*Ablative of Cause*.—The Ablative expressing the *Cause* or *Motive* is used, without a Preposition, chiefly with Intransitive and Passive Verbs of *Emotion* and with Adjectives Passive in meaning; as, *odērunt peccārē bōnā virtūtis āmōrē*, the good hate to sin from love of virtue.

Remark 1.—Expressions of *Trust* (*fīdō, cōfīdō, frētūs*) and many Adjectives and Participles expressing *Emotion* (*adductūs, ardens, commōtūs, impulsūs, laetūs*, and the like) are especially common with this Ablative; as, *incensūs irā*, inflamed by anger. The Participle may be rendered in English simply by *out of*; *commōtūs odiō* = *out of hatred*.

Remark 2.—After a negative Expression the *Preventing Cause* is expressed by *prae* with the Ablative; as, *sōlēm prae sūgittā-*

rām multītūdīnē vīdērē nōn possūm, I cannot see the sun *for the cloud* of arrows.

Remark 3.—The Ablatives *causā* and *grātiā* are used with (and, as a rule, *after*) a Genitive or a Possessive Pronoun in the sense of *for the sake of* (some person or thing); as, *meā causā*, for my own sake (*grātiā* rarer with the Possessive in this sense); *reī publicae causā*, for the republic's sake.

Remark 4.—When the moving Cause or Emotion *resides in the Actor* (*Subjective Cause*), the Ablative is regularly used; but the object *for the sake of which, on account of which*, an action is done (*Objective Cause*), is commonly expressed by *ob* and *proptēr* with the Accusative, or by *causā* (*grātiā*) following a Genitive; as, *nōn tām ob praedām* (*Objective Cause*) *quān* *Caesārīs odiō* (*Subjective Cause*) *hōc fēcīt Pompēiūs*, Pompey did this not so much *for the sake of booty* as *from* (*his*) *hatred* to Caesar. But—

Remark 5.—Observe here the Ablative of Verbals of the Fourth Declension, used with a Genitive or Possessive Pronoun; *jussū pōpūlī*, at the people's bidding (conversely, *injussū pōpūlī*, without the people's bidding); *meō rogātū*, at my request; *meō hortātū*, at my entreaty; and the like.

§ 166. RULE XXXIII.—*Ablative of the Agent.*—Passive Verbs and Intransitives with a Passive sense take the Ablative of the Agent with the Preposition *ā* or *ab*; as, *Caesār ā lēgātīs certiōr factūs est*, Caesar was informed *by the ambassadors*.

Remark 1.—The Person *through whom* something is brought about (*Indirect Agency*) is expressed by *pēr* with the Accusative; as, *Caesār pēr lēgātōs certiōr factūs est*, Caesar was informed *through* (*by means of*) *ambassadors* (*ā lēgātīs* means “*by the ambassadors in person*”). So, sometimes, *ōpērā* with a Genitive or Possessive; as, *Cicērōnīs ūnīūs ōpērā rēs publicā cōn-servātā est*, *through* (*by the instrumentality of*) *Cicero alone*, was the republic preserved.

Remark 2.—Sometimes Persons are regarded as Things (*e. g.* bodies of troops), and the construction becomes Instrumental (*hostēm funditōribūs terrēbāt*).

II.

§167. RULE XXXIV.—*Ablative of Means or Instrument.*—The *Means* or *Instrument* by which a thing is done is put in the Ablative without a Preposition; as, *Cornībūs taurī sē tūtantūr*, bulls defend themselves *with their horns*.

Here belong also the following Ablative constructions:

1. The Deponents *ūtōr*, *fruōr*, *fungōr*, *pōtiōr*, and *vescōr*, with their compounds, govern the Ablative. So *vīvō*, I live (on a thing), and *pascōr*, I eat, feed myself with (used of animals and slaves).

Remark.—*Pōtiōr*, I possess myself of, sometimes (rarely in prose) takes the Genitive; always in the phrase *pōtīrī rērūm*, to make one's self master of the supreme power.

2. *Ōpūs* and *ūsūs*, signifying *Need*, govern the Ablative of the *Thing wanted*.

Remark 1.—The *Person who wants* is in the Dative. Sometimes the *Thing wanted* is the Subject, and *ōpūs* the Predicate; hence, we may either say *dūcē nōbīs ōpūs est*, there is a want to us of a leader, or *dux nōbīs ōpūs est*, a leader is a want to us. The latter construction is used always with Neuter Pronouns and Adjectives. (We must say *quae ōpūs sunt*, *quōd ōpūs est*, not *quībūs* or *quō ōpūs est*.)

Remark 2.—Especially frequent in this construction is the Ablative of the *Perfect Passive Participle* (*prōpērātō ōpūs est*, there is need of haste), and whenever a Negative is expressed or implied the Ablative is regularly used (*nīhīl ōpūs est sīmūlātiōnē*, there is no need of deception).

Remark 3.—The *Thing needed*, if expressed by a Verb, may stand in the Infinitive, Accusative with the Infinitive, and sometimes *ūt* with the Subjunctive.

Remark 4.—The Genitive is rarely used (*tempōrīs ōpūs est*, there is need of time).

3. Verbs of *Filling* and *Abounding*, and some of *Mixing*,

Joining, and the like, take the Ablative of *the Means by which*.

4. *Definite Price* is put in the Ablative (for the Genitive of *Indefinite Price*, see § 137).

Remark.—*Mūtārē* and *commūtāre*, to exchange, take the Accusative of the *thing given* and the Ablative of the *thing received*; but in poetry and late prose the construction is often reversed.

5. To the Instrumental Ablative we may also refer (a) the Ablative of *Penalty* with Verbs of *Condemning* (§ 136, *Rem. 2*); (b) the Ablative of the *Route by which* with Verbs of *Motion*; (c) the Ablative of the *Victim* with Verbs of *Sacrificing*; (d) the Ablative with *nūtōr* (I lean upon), with *stārē* (abide by), with the Participles *assuētūs* and *assuēfactūs* (accustomed), and the Ablative in such phrases as *macltē virtūtē estō*, a blessing on thy valor (lit. be increased by thy valor).

6. When Means or Instrument is *personified*, of course it is treated as the *Agent*, and takes *āb*. (See also § 166, *Rem. 2*.)

§ 168. RULE XXXV.—*Ablative of Manner or Accompaniment.*—The Ablative, commonly with an Adjective or its equivalent, is used with or without *cūm* to express *Manner, Feelings, and Attendant Circumstances*; as, *id aequō ānīmō nōn fērēt civitās*, the state will not bear this calmly; *intellēgēbāt magnō cūm pēriculō prōvinciae fūtūrūm (essē)*, he perceived that it would be attended with the greatest danger to the province.

Remark 1.—The Ablative of *Manner* regularly takes *cūm* when there is no modifying Adjective; as, *cūm cūrā scribērē*, to write with care; if modified by Adjective, *cūm* may or may not be used; as, *magnā cūrā* (or *magnā cūm cūrā*) *scribērē*, to write with great care.

Remark 2.—But *cūm* is never used with (a) Nouns like *mōdō*, *rātīonē*, *mōrē*, etc., which denote *Manner* in themselves; (b) never with Nouns like *ānīmō*, *mentē cōnsiliō*, which denote *disposition*

or *intention*; (c) never in classical Latin, with *lĕgĕ* or *condiciōnĕ* (*eā condiciōnĕ* (*lĕgĕ*), on that condition); (d) never with *parts of the body* (*nūdō cāpitĕ*, with bared head).

Further, (e) *cūm* is never used with many Ablatives which have become virtually Adverbs, and are used without Adjective or Preposition; such as *fraudĕ*, fraudulently; *jūrĕ*, justly; *injūrĭā*, without reason; *ordinĕ*, in order; *vitiō*, unduly; *vī*, forcibly, etc. Observe a similar use of *pĕr* with the Accusative; *pĕr vim*, by force or forcibly; *pĕr fraudĕm*, fraudulently.

Remark 3.—The English *without* is frequently expressed by *nullō* (-ā, -is) and an Abl. of Manner; as, *rĕm cōnfēcĭ nullō nĕgōtiō*, I accomplished the matter *without* any difficulty; *nullā meā culpā*, *without* any fault on my part, etc. Observe that *mōdō* is used only in *general* expressions of Manner (*hōc mōdō*, in this manner, *similī mōdō*, in like manner, etc.), and cannot be used to designate the manner of an action: “to fight *in the bravest manner*” is *not fortissimō mōdō* pugnārĕ, but *summā cūm virtūtĕ* pugnārĕ; “to lay waste the territory *in a hostile manner*” is *hostilitĕr* (or *hostilĕm in mōdūm*) āgrōs pōpŭlārĭ.

Remark 4.—The Ablative of *Accompaniment* regularly takes *cūm*; always of Persons, and of a thing which a person has *with* him or *on* him (except his dress); as, *servŭs comprĕhensŭs est cūm glādiō* (or *magnō cūm glādiō*), the slave was arrested (armed) *with a sword* (or, *with a large sword*). So of the troops in military movements, if no Adjective is used; as, *cūm exercītū prōfectŭs est*, he set out *with the army*; if an Adjective is used, *cūm* sometimes occurs, but is generally omitted; as, *ingentī exercītū* (rather than *cūm ingentī exercītū*) *āb urbĕ prōfectŭs est*, he set out from the city *with a great army*.

§ 169. RULE XXXVI.—*Ablative of Quality.*—The Ablative, always with an Adjective or limiting Genitive, is used to express the Quality of a thing; as, *hōmō ingēniō mālō prāvōquĕ*, a man of a bad and vicious disposition.

Remark 1.—This Ablative may form part of the Predicate like an Adjective; as, *Āgēsīlāŭs stātūrā fuit hūmīlī*, Agesilaus was of low stature. In such sentences the same idea is some-


times expressed by an Ablative of Limitation, limiting an Adjective; as, *Āgēsīlāūs stātūrā fuīt hūmīlis*, Agesilaus was *low in stature*.

Remark 2.—For the Genitive of Quality see § 132. There is often no difference, but we must observe that the Genitive is always used to define *Kind, Measure, Number, Time, and Space*, while *Transient Qualities* are as a rule put in the Ablative. *Bodily Characteristics* are always in the Ablative; as, *hōmō magnō cāpitē, ācūtīs ōcūlis, ōrē rūbīcundō, admōdūm magnīs pēdībūs*, a man *with a big head, sharp eyes, a ruddy face, (and) very big feet*. If the modifying Adjective is of the Third Declension, the Ablative is more usual, as the use of the Genitive would often cause ambiguity.

Remark 3.—A Genitive may supply the place of the Adjective; as, *est bōs cervī fīgūrā*, there is an ox of the shape of a stag (a stag-shaped ox).

III.

§ 170. RULE XXXVII.—*Ablative of Place Where.*—The Locative Ablative, usually with the Preposition *īn*, expresses the *Place Where*; as, *īn summō jūgō duās lēgiōnēs, quās īn Galliā cōnscripsērāt*, he drew up *on the top of the ridge* the two legions which he had levied *in Gaul*.

Remark 1.—For the Locative Ablative of the *Names of Towns and Small Islands*, see § 176 .

Remark 2.—The Ablative of *Place Where* with *tōtūs* omits *īn*; as, *tōtis castrīs fīt sīlentiūm*, silence reigns *throughout the whole camp*; so, generally, with *cunctūs, omnis, mediūs*, and the like; also with many general words, *partē, rēgiōnē* (with Adj. or Gen.), etc.

Remark 3.—*Lōcō*, used in a figurative sense (*Condition, Situation, Passage* in a book), nearly always omits *īn*; as, *mēliōrē lōcō rēs nōstrae sunt*, our affairs are *in a better condition*; even in its literal sense, if used with an Adjective or Pronoun, the Preposition is frequently omitted; as, *hōc lōcō* (as well as *īn hōc lōcō*), *in this place* or *spot*.

Ānimō omits *īn* with Verbs of Emotion; *perturbārī ānimō*, to

be disturbed in mind. *Lībrō*, used of an entire treatise, omits the Preposition; *dē Amīcitiā āliō lībrō dīctām est*, Friendship has been discussed *in another treatise*; but if only a portion of a work is meant, *lībrō* takes *in*; *in hōc lībrō*, *in this book* (referring merely to some passage in a work).

Remark 4.—The Preposition is also omitted when *Place Where* can be regarded as the *Means by which* (Instrumental); as, *tectō ēt mensā vīctūm rēcēpit*, he received him (though) conquered *in his house and at his table*; so after Verbs of Motion, when the Ablative denotes *the Route by which*; as, *Appiā viā prōfectūs est*, he set out *by the Appian Way*; *frūmentūm flūminē Arārī nāvībūs subvērāt*, he had conveyed corn *in ships up the river Arar*.

Remark 5.—The poets are free in omitting the Preposition with this Ablative; as, *lūcīs ōpācīs*, *in shady groves*; *lītōrē curvō*, *on the curving strand*.

§ 171. RULE XXXVIII.—*Ablative of Time When.*—Time *When* or *Within Which* is put in the Ablative; as, *bellūm eōdēm tempōrē indīxērunt*, they declared war *at the same time*; *trībūs proximīs annīs*, *within the last three years*.

Remark 1.—The Preposition *in* is frequently used to give greater precision, and is commonly employed unless the Noun denoting Time is qualified by an Adjective; so, to express *Points* within a Period of Time; as, *quīdām ōvēs bīs in annō tondent*, some shear sheep *twice in a year*; also with Nouns denoting the different Times of Life (Boyhood, Old Age, etc.); *in pūēritiā*, *in boyhood*; *in sēnectūtē*, *in old age* (but with modifying Adjective omit the Preposition; *prīmā pūēritiā*, *in early boyhood*; *extrēmā sēnectūtē*, *in extreme old age*). But simply *hiēmē*, *aestātē*, *diē*, *noctē*, *lūcē*, occur.

Remark 2.—Observe specially the use of the Ablative of Time with *hīc* and *illē* to express intervals of time from *now* or *then*; as, *ergō hīs annīs quadringentīs Rōmāe rēx ērāt*, so *within these four hundred years* (within four hundred years from *now*) there was a king at Rome. In Oblique Narration *hīc* becomes *illē*; as, *rēspondit sē paucīs illīs diēbūs argentūm mīsissē Līlybaeūm*, he

answered that he had sent the silver to Lilybaeum *within a few days* (a few days before that time (*then*)). *Antē* or *abhinc* with the Accus. is more frequent (see § 164, *Rem.* 3, c).

Remark 3.—The simple Ablative is regular with *inītiō*, *prīncipiō*, “*in the beginning*,” and especially with some Nouns of the Fourth Declension which do not in themselves denote Time, but an *event* which marks the Time, such as *adventū*, *discēssū*, *adspectū*, etc.; *adventū Caesaris*, *on the arrival of Caesar*.

Remark 4.—The following expressions should be noted: *in tempōrē* (or *tempōrē* simply) means *at the proper time*; *in eō (tālī) tempōrē*, *at that critical moment, in those circumstances*; whereas, *eō tempōrē* means simply *at that time*. To express *in any one's time*, use *tempōribūs* or *aetātē ālicūjus*, not *tempōrē* (Singular); as, *Caesaris tempōribūs*, *in Caesar's time*; *nōstrā aetātē (mēmōriā)*, *in our time*; *bellō Pūnicō sēcundō*, *at the time of the second Punic war*, but *in bellō Pūnicō sēcundō*, *during (or in the course of) the second Punic war*; *at the time of the games, of the elections*, etc., *lūdīs, cōmittīs*, etc.


Remark 5.—In many expressions of time we use the Accusative with *ād*, *in*, *intēr*, *intrā*, and *sūb*; as, *convēnērunt ād cōnstitūtām diēm*, *they assembled at the appointed day*; *sūb noctēm*, *toward night*, etc.

Remark 6.—The Ablative is rarely used to express *Duration of Time* except in late writers (see § 153, *Rem.* 2).

Remark 7.—For *antē* and *post* used Adverbially with the Ablative, or as Prepositions with the Accusative, to express *how long before or after*, see above, § 164, *Rem.* 3 and (a).

ABLATIVE ABSOLUTE.

§ 172. RULE XXXIX.—*Ablative Absolute*—A Noun or Pronoun with a Participle whose case depends upon no other word, is put in the Ablative called *Absolute* to express the Antecedent or Attendant Circumstances of an action, such as *Time*, *Cause*, *Condition*, etc.; as, *Pythāgōrās*, *Tarquīniō regnantē*, *in Ītaliām vēnit*, *Pythagoras came into Italy in the reign of Tarquin (Tarquin reigning)*.

 For further discussion of the Ablative Absolute, see under "Participial Propositions," § 192.

NAMES OF PLACES.

§ 173. Relations of Place, *except* in the case of Names of Towns and Small Islands (with *dömūs*, *rūs*, and a few other words) are expressed by the proper case of the Noun *together with a Preposition*. Thus, generally,—

1. The place *Whither* or *To Which* is expressed by the Accusative with *ad* or *in*; as, *ad urbem veniunt*, they come to the city; *in Africam redit*, he returns to (into) Africa.

2. The place *Whence* or *From Which* is expressed by the Ablative with *ab*, *dē*, and *ex*; as, *ab urbe proficiscitur*, he sets out from the city; *ē Galliā discēssit*, he departed from (out of) Gaul.

3. The place *Where* or *In Which* is expressed by the Ablative with *in*; as, *in Caesaris hortō ambulābat*, he was walking in Caesar's garden; *Hannibālīs lēgiōnēs in Itāliā hiēmābant*, the legions of Hannibal were wintering in Italy.

Remark.—The poets freely omit the Preposition in all Place relations. But the names of Towns and Small Islands, together with *dömūs* and *rūs*, are construed as follows:

§ 174. RULE XL.—Names of Towns and Small Islands are put in the Accusative, *without a Preposition*, to denote place *Whither* or *To Which*; as, *Rōmām venīt*, he came to Rome.*

Dömūm (*dömōs*) and *rūs* are construed in the same way; as, *dömūm redīt*, he returned home. So, too, with Verbals; *dömūm redītus*, *dömūm redītiō*, a return home.

* Rule XL. and its accompanying Remarks have already been given (§ 154 *sqq.*) to meet the requirements of the exercises. They are repeated here, as it is desirable to present a connected discussion of Place relations.

Remark 1.—If a Genitive or a Possessive Pronoun limits *dömäm*, the Preposition *în* may be used; as, *în dömäm meäm*, or *dömäm meam* = to my house; *dömäm Caesăris*, or *în dömăm Caesăris* = to Caesar's house. With other Adjectives *în* must be used; as, *în amplăm dömăm vënîrë* = to come into a spacious house.

Remark 2.—A Preposition (*în* or *ăd*) is used when *urbs* or *oppidum* in Apposition comes *before* the name of a town; as, *cōnsul pervēnit în oppidum Cirtăm*, the consul came *into the town of Cirta* (*ăd Cirtăm* would mean *into the neighborhood of Cirta*); so, usually, when *urbs* or *oppidum* with an Adjective *follows* the name of a town; as, *Dēmărătūs sē contūlit*, Tarquiniōs *în urbem Ētrūriae flōrentissimăm*, Demaratus betook himself *to Tarquinii, the most flourishing town of Etruria*.

Remark 3.—*Ăd* before the name of a town not so limited, denotes *to, in the direction of, to the vicinity of, before* (in military movements); as, *itër ăd Mütinăm dîrîgit*, he directs his journey *toward* (in the direction of) *Mutina*; *ăd Căpuăm prōficiscī* = to set out for (the camp before) *Capua*.

Remark 4.—Sometimes the names of *Larger Islands* and *Peninsulas* are construed like names of towns, and the poets often omit the Preposition before the Names of Nations as well as before common Nouns in general; as, *ibimūs Āfrōs*, we shall go *to the Africans*; *Lăviniă vēnit litōră*, he came *to the Lavinian shores*.

Sometimes the poets express *the Limit of Motion* by the Dative; as, *it clāmōr caelō*, the shout mounts *to heaven* (*în caelum* in prose).

Remark 5.—Here belong such expressions as *exsēquiās îrë* = to go to the funeral; *infîtiās îrë* = to proceed to a denial, to deny; *pessum îrë* = to fall to the ground, to perish; *pessum dărë* = to send to the bottom, to destroy; *vēnum îrë* = to go to sale, to be sold (*vēneō*, used as Pass. of *vendō*); *vēnum dărë* = to give to sale, to sell (*vendō*); and the construction of the Supine in *-um* after Verbs of Motion.

§ 175. RULE XLI.—Names of Towns and Small Islands are put in the Ablative, *without a Preposition*, to denote the place *Whence* or *From Which*; as, *Dēmă-rătūs fūgit Cōrinthō*, Demaratus fled *from Corinth*.

Dömō, from home, *rūrē*, from the country, and sometimes *hūmō*, from the ground, are construed in the same way.

Remark 1.—When *urbs* or *oppidūm* is used in Apposition with the name of a town *From Which*, the Preposition is regularly used; as, *Vercingētōrix ex oppidō Gergōviā expulsus est*, Vercingetorix was driven out of the town of Gergovia.

Remark 2.—When distance is measured from a Place, *āb* is regularly used; as, *hīc locūs triā mīliā passuūm ā Rōmā āberāt*, this place was *three miles distant from Rome*. So when removal *from the vicinity of a Place* is to be expressed; as, *Caesār ā Gergōviā discēssit*, Caesar departed from Gergovia (before which he lay). *Āb* and *ex* are also used sometimes to give special emphasis to the *Whence* relation; as, *āb Ēpīdaurō Pīraeūm advectus est*, *from Epidaurus* he went (lit. was carried) to the Piraeus.

Remark 3.—We sometimes find the Ablative used to denote the Place *from which a person hails*, but the Adjective is preferable; as, *A. Grāniūs Pūteōlīs*, A. Granius *of Puteoli* (but A. Grāniūs Pūteōlānūs better).

Remark 4.—The poets often omit the Preposition with the Ablative of places other than towns; as, *lābī ēquō*, to fall *from a horse*.

Remark 5.—If mere *Extent* is indicated, and there is no Motion, the Preposition is, of course, used; as, *omnis ōrā ā Sālōnīs ād Ōricūm*, the whole coast from Salonae to Oricum.


Remark 6.—The simple Ablative of Names of Towns, without a Preposition, is used to denote the Place from which one writes a letter. (So *dömō*.)

§ 176. RULE XLII.—Names of Towns and Small Islands are put in the Locative, *without a Preposition*, to denote the place *Where* or *At Which*; as, *Tarquīniūs Sūperbūs mortuūs est Cūmīs*, Tarquin the Proud died at Cumae.

So the Locatives, *dōmī*, at home; *fōrīs*, out of doors; *hūmī*, on the ground; *rūrī*, in the country; and *bellī* (*mīlītiæ*) when combined with *dōmī*; as, *dōmī bellīquē*,

dōmī mīlītiaequē, in peace and in war, at home and in the field (but when *in war*, *in peace*, are used by themselves, and not in contrast, we must say, *īn bellō, īn mīlītiā, īn pācē*).

On *ānīmī*, see § 135 (a), *Remark*.

 In the First and Second Declensions, *Singular* number, the Locative is identical in form with the Genitive; *e. g.* *Rōmae*, at Rome; *Cōrīnthī*, at Corinth; in the Third Declension (*Sing.* and *Plur.*) and in the *Plural* of the others (First and Second), the Locative is identical in form with the Dative or Ablative; as, *Athēnīs*, at Athens; *Delphīs*, at Delphi; *Tībūrē* or *Tībūrī*, at Tiber; *Gādībūs*, at Gades (Cadiz); *Cūrībūs*, at Cures.

Remark 1.—*Urbs* or *oppīdūm* in Apposition with the Locative is put in the Ablative, generally with *īn*; *mīlītēs Albae cōstitērunt īn urbē opportūnā*, the soldiers halted at *Alba*, a convenient city; if either *urbs* or *oppīdūm* precedes, the Preposition is always used, and the name of the town is also put in the Ablative; as, *Cīmōn īn oppīdō Cītiō mortuūs est*, Cimon died in the town of Citium; if *urbs* or *oppīdūm*, accompanied by an Adjective, follows, the Preposition may or may not be used, but is seldom omitted; as, *Archīās Antiōchīae nātūs est cēlēbrī quondām urbē*, Archias was born at *Antioch*, formerly a populous city; *eūm Neāpōlī īn cēlēberrīmō oppīdō saepē vīdī*, I often saw him at *Naples*, a very populous town.

Cōlōniā, *mūnīcīpiūm*, and often *īnsulā*, are construed like *urbs* and *oppīdūm*.

Remark 2.—Distinguish *īn dōmō* = in the house, and *dōmī* = at home.

NOTE 1.—To summarize the uses of *urbs*, *oppīdūm*, *cōlōniā*, etc., in Apposition with Names of Towns, observe: if they precede, unaccompanied by an Adjective, we use the Preposition in all the Place relations — *Whither*, *Whence*, and *Where*; if they follow, usually accompanied by an Adjective or its equivalent, we generally use the Preposition in *Whither* relations; regularly in *Whence* relations; while in *Where* relations we may or may not use the Preposition (*īn*), but seldom omit it.

NOTE 2.—Originally Prepositions were not used in any Place relations. Such relations were expressed simply by the proper cases, and this for all Nouns, Common as well as Proper—the Accusative expressing the *Whither* relation; the Ablative expressing the *Whence* relation; while for the *Where* relation a special case, the Locative, was employed. Prepositions were introduced as mere local Adverbs to define more sharply local direction, and gradually their use became the rule, with the limitations stated above. It will thus be seen that the names of towns preserve the original construction.

EXERCISE LVI.

§ 177. Vocabulary.

frētūs, -ā, -ūm, *trusting*.concordiā, -ae, *agreement*.discordiā, -ae, *disagreement*.plērumquē (Adv.), *for the most part*.maerōr, -ōr-is, *grief*.incredibilis, -ē, *incredible*.morsūs, -ūs, *biting*.anxiūs, -ā, -ūm, *anxious*.nātūs, -ūs, *birth*.secundūs, -ā, -ūm, *favorable*.tūmultūs, -ūs, *tumult*.cādāvēr, -ēr-is (§ 38, Exc. 2), *corpse*.sensūs, -ūs, *feeling, sense*.tālentūm, -ī, *talent*.ās, āssis (m.), *a farthing, a small coin*.rēligiō, -ōn-is, *religion*.Neptūnūs, -ī, *Neptune* (god of the sea).in-vād-ō, -ē-rē, invās-ī, invās-ūm, *to attack*.cōn-fid-ō, -ē-rē, cōn-fis-ūs sūm, *to trust* (§ 109, 3).crese-ō, -ē-rē, crēv-ī, crēt-ūm, *to grow*.dī-lāb-ōr, -ī, dilāps-ūs sūm, *to fall to pieces*.intēr-eō, -ī-rē, intērī-ī, intērīt-ūm (§ 111, 9), *to perish*.lōqu-ōr, lōqu-ī, lōcūt-ūs sūm, *to speak*.ūt-ōr, -ī, ūs-ūs sūm, *to use*.fru-ōr, -ī, fruct-ūs sūm, *to enjoy*.vesc-ō-r, vese-ī, —, *to eat, feed upon*.cōn-fic-i-ō, -ē-rē, cōnfēc-ī, cōnfēc-ūm, *to finish*.tūt-ō-r, -ā-rī, -āt-ūs sūm, *to protect*.indūc-ō, -ē-rē, indūx-ī, indūct-ūm, *to lead on, induce*.im-ple-ō, -ē-rē, implēv-ī, implēt-ūm, *to fill*.spōli-ō, -ā-rē, -āv-ī, -āt-ūm, *to strip, rob, deprive*.nūd-ō, -ā-rē, -āv-ī, -āt-ūm, *to make naked, strip*.prō-hībe-ō, -ē-rē, prōhību-ī, prōhībīt-ūm, *to keep off, prevent*.ex-pell-ō, -ē-rē, expūl-ī, expuls-ūm, *to drive out*.inter-dic-ō, -ē-rē, inter-dix-ī, interdīct-ūm, *to forbid*.mūt-ō, -ā-rē, -āv-ī, -āt-ūm, *to exchange, to change*.

EXAMPLES.

Prae maerōrē (§ 165, <i>Rem.</i> 2),	<i>On account of grief.</i> (A Preventing Cause).
Mājōr nātū (§ 162, <i>Rem.</i> 1),	<i>Greater by birth, older, elder.</i>
Rē (Abl. of <i>rēs</i>),	<i>In fact.</i>
Dux nōbīs ōpūs est (§ 167, 2, <i>Rem.</i> 1),	<i>A leader is necessary for us.</i>
Dūcē (§ 167, 2, <i>Rem.</i> 1) nōbīs (§ 146) ōpūs est,	<i>We have need of a leader.</i>
Mātūrātō (<i>Part. Perf. Pass.</i>) ōpūs est (§ 167, 2, <i>Rem.</i> 2),	<i>There is need of haste.</i>
Civēs āgrīs (§ 160) spōliārē,	<i>To deprive the citizens of their land.</i>
Ēquūs mihī (§ 140) tālentō (§ 167, 4) stētīt,	<i>The horse cost me a talent (stood to me at a talent).</i>
Dēnīs in diēm āssībūs (§ 167, 4),	<i>For or at ten farthings a day.</i>
Āssē (§ 167, 4) cārūm,	<i>Dear at an as.</i>
Āquā (§ 160) āliquēm interdīcērē,	<i>To cut one off from water.</i>
Ālicuī (§ 145) āquām interdīcērē,	<i>To forbid water to one.</i>
Ālicuī (§ 142) āquā ēt ignī (§ 160) interdīcērē,	<i>To cut one off from fire and water, to banish.</i>

Translate into English.

Hostēs nūmērō¹ frētī in nōstrōs impētūm fēcērē. Dux hostiūm nātūrā¹ lōcī cōnfīdēbāt. Dēcīmae lēgiōnī² Caesār maxīmē cōnfīdēbāt. Concordiā³ rēs parvae crescunt; discordiā³ maxīmae dilābuntūr. Multī oppidānōrūm fāmē ēt sītī³ intēriērunt. Nūmīdae plērumquē lactē ēt carnē⁴ vescuntūr. Hannībāl victōriā⁴ fruī quām ūtī māluīt. Cātīlinā, cūpīdītātē¹ regnī inductūs, conjūrātiōnēm fēcīt. Sāpientīs⁵ est aequō ānīmō dōlōrēm ferrē. Cornībūs taurī, āprī dentībūs, morsū leōnēs sē tūtantūr. Pāter tuūs nōmīnē⁶ māgis quām impēriō⁶ rēx fuīt. Frātrūm maxīmūs nātū⁷ fuīt Orgetōrix. Milītēs urbēm tūmultū⁸ implēbunt. Neptūnūs ventīs⁸ sēcundīs vėlā implēvīt. Auctōritātē tuā⁹ nōbīs¹⁰ ōpūs est. Quantūm argenti tībī¹¹ ōpūs est? Quanti¹² istē

¹ § 165, *Rem.* 1.⁵ § 133.⁹ § 167, 2, *Rem.* 1.² § 142.⁶ § 162.¹⁰ § 146.³ § 165.⁷ § 162, *Rem.* 1.¹¹ § 140.⁴ § 167, 1.⁸ § 167, 3.¹² § 137.

ĕquīs tībī stētīt? Tālentō.¹ Haec victōriā nōbīs multō sanguīnē¹ stētīt. Dēnīs īn diēm āssībūs¹ ānīmā ēt corpūs mīlītīs aestīmantūr. Quōd² nōn ōpūs est āssē cārūm est. Dīvītēs cīvēs Rōmānī uxōrēs libērosquē mīlītūm āgrīs³ expellēbant. Rēgūlūs Carthāgīnē⁴ prōfectūs, Rōmām⁵ pervēnīt. Sācerdōtēs Balbō⁶ āquā ēt ignī interdīxērant. Cōnsul Rōmā⁴ discēssīt.

Translate into Latin.

The Britons live mostly on milk and flesh. The general, trusting in the nature of the place, kept his forces in camp. Very many poor (men) have died of hunger and thirst. I cannot speak for (*on account of*) grief. The townsmen besought Caesar with many tears. Orgetorix, the richest and most noble of the Helvetians, led on by the desire of reigning (*regnī*), made a conspiracy of the nobility. The soldiers finished the journey with incredible swiftness. Cicero wrote all his speeches with the greatest care (§ 168, *Rem. 1*) and diligence. The Belgians attacked the camp with great shouting. It is the duty of a young man to respect his elders. Bocchus was king in name (§ 162), but not in fact. The sailors had loaded the ships with gold. Thou hast deprived the citizens of (their) land; thou hast stripped the temples of (their) silver and gold; thou hast filled the city with blood and corpses; for these things (*ob hās rēs*) I cut thee off from water and fire. We have need of haste (§ 167, 2, *Rem. 1*). How much gold have we need of? This base fellow will exchange faith and religion for money (§ 167, 4, *Rem.*). Lycurgus forbade the use of gold to his people. The Aeduans were not able to keep off the Helvetians from their country.

¹ § 167, 4.

² § 129, *Rem. 2*.

³ § 160.

⁴ § 175.

⁵ § 174.

⁶ § 142.

EXERCISE LVII.

§ 178. Vocabulary.

stătūră, -ae, <i>stature, height (of a man).</i>	Hiberniă, -ae, <i>Ireland.</i>
hūmilis, -ē (§ 72, 2), <i>low.</i>	antēquā (Conj.), <i>before.</i>
exiguū, -ă, -ūm, <i>small, short.</i>	postquā (Conj.), <i>after.</i>
pōtestās, -tāt-is, <i>power.</i>	doctū, -ă, -ūm, <i>learned.</i>
perpētū, -ă, -ūm, <i>continual.</i>	amplū, -ă, -ūm, <i>large, much.</i>
tȳrannū, -ī, <i>king, despot.</i>	dimīdiū, -ī, <i>half.</i>
gēnū, gēnēr-is, <i>race, family.</i>	infīnitū, -ă, -ūm, <i>boundless.</i>
spēluncă, -ae, <i>cave.</i>	altitūdō, -in-is, <i>depth, height.</i>
prāvū, -ă, -ūm, <i>depraved.</i>	paulū, -ă, -ūm, <i>little. (Usually in neuter.)</i>
figūră, -ae, <i>shape, figure.</i>	Diānă, -ae, <i>Diana.</i>
infēriōr (§ 72, 4), <i>lower, of less value, inferior.</i>	Ēphēsīū, -ă, -ūm, <i>Ephesian.</i>
postēriōr (§ 72, 4), <i>later, of less account.</i>	Pūnicū, -ă, -ūm, <i>Carthaginian.</i>
praecepū, -ă, -ūm, <i>especial.</i>	Scīpiō, -ōn-is, <i>Scipio.</i>
Varrō, -ōn-is, <i>Varro.</i>	Africānū, -ă, -ūm, <i>African. (A surname of Scipio.)</i>
	Brītanīă, -ae, <i>Britain.</i>
dīc-ō, -ē-rē, dīx-ī, dīc-ūm, <i>to say, to call.</i>	
dūc-ō, -ē-rē, dūx-ī, dūc-ūm, <i>to lead, to deem.</i>	
cūp-i-ō, -ē-rē, cūpīv-ī, cūpīt-ūm, <i>to desire.</i>	
dē-flāgr-ō, -ā-rē, -āv-ī, -āt-ūm, <i>to burn down, to be consumed.</i>	

EXAMPLES.

Proeliū ātrōciū quā prō nū-
mērō pugnantiū, { *A battle more fierce than in proportion to the number of combatants; or than would have been expected from, etc.*

Quō (§ 164, Rem. 1) longiōr diēs, *The longer the day, the shorter the*
eō (§ 164, Rem. 1) nox brēviōr, *night. (Eō is antecedent of quō.)*

Translate into English.

Āgēsīlāus stătūrā¹ fuit hūmilī, corpōrē exiguō. Quī² pō-
testātē³ est perpētūā, tȳrannū hābētūr ēt dīcītūr. Lūciū
Cātīlinā, nōbīlī gēnērē⁴ nātū, fuit magnā vī¹ ēt⁵ ānimī ēt
corpōris, sēd ingēniō¹ mālō prāvōquē. Est bōs cervī⁶ fī-

¹ § 169, Rem. 1.³ § 169.⁵ § 123, Rem. 31.² § 129, Rem. 2.⁴ § 161.⁶ § 169, Rem. 3.

gūrā, cūjūs ā mēdiā¹ frontē ūnūm cornū exsistīt. Sāpientīs² est hūmānā omniā virtūtē³ infēriōrā dūcērē. Bellō Pūnicō⁴ quō⁵ nullūm mājūs Rōmānī gessērē, Scīpiō Africānūs prae-cipuām glōriām tūlīt. Haec verbā sunt Varrōnīs, quām fuit Claudiūs doctiōrīs.⁶ Eō diē nōn ampliūs⁷ triā miliā hōmī-nūm occīsī sunt.⁸ Gallōrūm cōpiae nōn longiūs miliā⁹ pas-suūm octō āb castrīs āberant. Tribūs annīs¹⁰ post bellūm cīvilē pōpūlūs Sýphācēm rēgēm creāvīt. Hōmīnēs quō¹¹ plūrā hābent, eō cūpiunt ampliōrā. Varrō Antiōchiae¹² vīxīt. Cīcērō stūdiōrūm causā multōs annōs Athēnīs¹² hā-bītāvīt. Quā noctē nātūs est Ālexandēr, eādēm templūm Diānae Ēphēsiae dēflāgrāvīt.

Translate into Latin.

It is the duty of a general (§ 133) to deem his own safety of less account than the common safety. Near the city is a cave of boundless depth. This soldier is of low stature and lame in his feet. I have seen no more beautiful (woman) than Tullia. On that day Caesar advanced (*prōcēdērē*) not more than (§ 163, *Rem. 4*) six miles. More men were killed than *would have been expected* from the number of combatants. Three days after (§ 164, *Rem. 3 (b)*) Caesar reached the camp, ambassadors were sent by the Germans. The consul was blind for many years before (*antiēquām*) you were born. The king of the Thracians dwelt many years at Rome. Ireland is less by half than Britain. Cicero was much (§ 164, *Rem. 1*) more eloquent than Crassus. The (§ 164, *Rem. 1*) farther the enemy retreated, the more swiftly did our men pursue. Our horsemen pursued the enemy a little too far (§ 163, *Rem. 6*).

¹ § 128, *Rem. 9*.

² § 133.

³ § 163.

⁴ § 171.

⁵ § 163, *Rem. 3*.

⁶ § 127.

⁷ § 163, *Rem. 4*.

⁸ § 128, *Rem. 4*.

⁹ § 153.

¹⁰ § 164, *Rem. 3 (b)*.

¹¹ § 164, *Rem. 1*.

¹² § 176.

THE PASSIVE CONSTRUCTION.

For the change from Active to Passive construction, see § 108.

§ 179. RULE XLIII.—Verbs which in the Active take another case in addition to the Object-Accusative, in the Passive retain that other case; as, *libër puërō dātūr*, a book is given *to the boy*; *arbörēs föliis nūdan-tūr*, the trees are stripped *of leaves*.

Remark 1.—A Second Accusative in the Active (except with Verbs of *Teaching* and some Verbs of *Asking*—§ 151, *Rem. 3*) becomes a Predicate Nominative in the Passive; as, *urbēm vöcāvīt Römām*; *urbis Römā vöcātūr*.

Remark 2.—As Intransitive Verbs have no Direct Object in the Active, they are not used *Personally* in the Passive, except with a Cognate or Equivalent Nominative; as, *cursüs curritūr*. When they are used *Impersonally*, the remote object is of course retained; as, *mihī ā tē persuādētūr*, I am persuaded by you.

SYNTAX OF THE INDEFINITE VERB.

The *Finite* Verb consists of the Indicative, the Subjunctive, and the Imperative Moods; the *Indefinite* Verb, of the Infinitive, Participles, Gerund, and Supine.

INFINITIVE.

§ 180. RULE XLIV.—*Subject Infinitive.*—The Infinitive is a Neuter Verbal Noun in the Nominative or Accusative, and may be the Subject of a Verb; as, *grātüm est tēcüm ambülärë*, it is pleasant *to walk* with you.

The other cases are supplied by the Gerund and Ablative Supine.

Remark 1.—The Infinitive, as a *Subject* or *Predicate* Nomina-

tive, is used with *est* and Impersonal Verbs; seldom with others.

Remark 2.—The Infinitive differs from other Verbal Nouns in that it has Voice and Tense, is modified by Adverbs and not by Attributive Adjectives, and governs the oblique cases. Originally the Infinitive was a *Dative of Purpose*.

§ 181. RULE XLV.—*Object (Complementary) Infinitive.*—The Infinitive is used as a *complement (filling up)* with certain Verbs expressing an incomplete idea; as, *sōlent cōgītārē*, they are accustomed to think; *vincērē scīs*, you know how to conquer.

The Complementary Infinitive is used chiefly with Verbs expressing *Will, Power, Duty, Purpose, Knowledge, Custom, Commencement, Continuance, Cessation*, etc.

Remark 1.—With *pārātūs (ready)* and *insuētūs (unaccustomed)* the Complementary Infinitive is sometimes used by good prose-writers (Cicero more commonly uses *ād* with the Gerund), but with other Adjectives (or Participles used as Adjectives) the Complementary Infinitive is rare in prose. The poets use it freely with Adjectives and Verbal Nouns, and, by analogy, with almost any Verb. So the later prose-writers.

Remark 2.—*In Latin prose the Infinitive must not be used to express Purpose.* But the poets so use it, and to express a variety of other relations (where prose-writers employ a different turn): (1) *Purpose*; as, *Pēcūs ēgīt altōs vīsērē montēs*, he drove his cattle to see the lofty mountains (for Supine *vīsūm*, or Ger. *ād vīsēndōs*, or *ūt* + Subj.); (2) *Result*; as, *vīrūm tōt ādirē lābōrēs impūlit*, she urged the man to encounter so many toils (for *ūt ādirēt*); (3) for the *Gerundive*; as, *āvidūs committērē pugnām*, eager for joining in battle (for *committendae pugnae*); (4) for the *Gerund*; as, *cantārē pērītūs*, skilled in singing (for *cantandī*).

Remark 3.—If the Complementary Infinitive with *coepī*, *I begin*, and *dēsīnō*, *I cease*, be Passive, then the Perfect Passive tenses of those Verbs (*coeptūs sūm*, *dēsītūs sūm*), are almost invariably employed; as, *urbs aedificārī coeptā est*, the city began to be built.

Remark 4.—Verbs of *Wishing* and *Willing* (*Resolving*, etc.) may take *ūt* with the Subjunctive as well as the Complementary Infinitive; *cōstitūt bellū cūm Germānīs gērērē*, he resolved to wage war with the Germans; but also, *cōstitūi ūt Āquīnī mănērēm*, I resolved to remain at Aquinum.

Remark 5.—After the Past tenses of Verbs signifying *Possibility*, *Necessity*, and *Obligation* (*possūm*, *oportēt*, *dēbeō*, etc.), a Present Infinitive is used in Latin where the English idiom generally employs a Perfect; as, *dēbuī vidērē*, I ought to have seen.

The Perfect Infinitive as an Object is rarely used in prose except after *vōlō* in Prohibitions, or when we wish to dwell on the consequences of an action or to emphasize its completion; but as a Subject, the Perfect Infinitive is sometimes found where the English idiom employs the Present; as, *prōindē quīessē ērit mēliūs*, it will be for your advantage then (it will be better for you) to keep quiet.

Remark 6.—With some Verbs that already have an Accusative of the *Person* (chiefly *dōcēō*, I teach, *assuēfāciō*, I accustom, *jūbeō*, I bid, *vētō*, I forbid, *sīnō*, I allow, *arguō*, I accuse) the Complementary Infinitive occurs as the Accusative of the *Thing*; as, *dōcēbō Rullūm posthāc tācērē*, I will teach Rullus to hold his tongue after this. If the Verb be put in the Passive or Gerundive, the Infinitive is retained; as, *Rullūs dōcētūr (dōcendus est) tācērē* (cf. § 151, *Rem. 3*).

Remark 7.—The Infinitive of such Verbs as *to Be*, *to Become*, *to be Called*, etc. (see § 130, 3), will, of course, take the same case after it as before it, if both words refer to the same thing; as, *vōlō essē rēx*, I wish to be king; *nēmīnī mēdiō essē licēt*, no man may be neutral; *mihī essē poētae dū nōn concēssērē*, the gods have not permitted me to be a poet; *pūdēt mē victūm discēdērē*, I am ashamed to come off conquered.

NOTE.—The Complementary Infinitive is generally either the Direct Object of a Transitive Verb, or an Accusative of Limitation; as, *transīrē cōnātūr*, he attempts the crossing; *transīrē pōtest*, he is able as to the crossing (his ability reaches that limit).

§ 182. RULE XLVI.—*Historical Infinitive.*—In animated narrative the Infinitive is often used as the

equivalent of the Imperfect Indicative; as, *cōtīdiē Cæsār Aeduōs frūmentūm flāgītārē*, Caesar kept pressing the Aeduans daily for the corn (= *flāgītābāt*).

Remark 1.—Only Present Infinitives (except *ōdissē* and *mēmīnissē*) are so used. Historical Infinitives generally occur in groups, more rarely alone. (See especially Caesar, *Bell. Gall.*, iii. 4, and Sall., *Jug.*, ch. 51.) For the Accusative with the Infinitive after *verbū sentiendī et dēclārandī*, see § 194.

GERUND AND GERUNDIVE.

§ 183. RULE XLVII.—The Gerund is a Neuter Verbal Noun, used only in the oblique cases of the Singular (the Nominative being supplied by the Infinitive). It governs the same case as its Verb, and is modified by an Adverb, not by an Adjective; as, *stūdiūm pātrēm vīdendī*, the desire of seeing (my) father; *beātē vīvendī cūpīditās*, the longing for (of) living happily.

The Adjective form of the Gerund is called the Gerundive.

§ 184. RULE XLVIII.—Instead of a Transitive Gerund governing an Object-Accusative, the Gerundive is commonly used, the Object-Accusative taking the case of the Gerund, and the Gerund (now called the Gerundive) agreeing with it in gender, number, and case. Thus, instead of

Cōnsiliūm cāpiendī (Gerund) *urbēm* (Object-Accusative), we commonly say,

Cōnsiliūm cāpiendae (Gerundive agreeing) *urbīs* (case of the Gerund), the design of taking the city.

After Prepositions the Gerundive construction should always be employed; as,

Ād oppugnandām urbēm (not *ād oppugnandūm ur-*

bēm), for attacking the city; in *gērendā rē pūblicā* (not in *gērendō rēm pūblicām*), in governing the common-wealth.

Remark 1.—But if the Object-Accusative be a *Neuter Pronoun* or *Adjective*, the Gerund construction is retained to avoid all doubt as to gender; as, *stūdiūm ālīquīd āgendī*, the desire of doing something (*ālīcūjūs* might be masc. or neuter); *cūpīditās plūrā cōgnoscendī*, the desire of learning more things (*plūriūm* might be masc. or neuter).

Remark 2.—(*Partial Attraction.*)—Sometimes the Object-Accusative is attracted into the *case* of the Gerund, and the latter remains unchanged; as, *exemplōrū ēlēgendī pōtestās*, the power of choosing examples. Notice especially the Genitives *meī, tuī, suī, vestrī* with the Gerund, without regard to gender or number; as, *suī purgandī causā*, for the purpose of exculpating themselves. (This construction is best explained by regarding *meī, tuī, suī*, etc., as Genitives Singular of the neuter Nouns *meūm, tuūm, suūm*, etc., and the Gerund as the regular Gerundive.)

Remark 3.—*Gerundives can only be formed from Transitive Verbs.* We find apparent exceptions in the Gerundives of *ūtōr, fruōr, fungōr, pōtiōr*, and *mēdeōr*, but in early Latin these Verbs were Transitive, and governed the Accusative case.

Remark 4.—The following are the chief constructions of the Gerund and Gerundive:

I. The Genitive of the Gerund and Gerundive limits Nouns and Adjectives of incomplete meaning; as, *spēs urbīs dēlendae*, the hope of destroying the city; *audiendī cūpīdūs*, desirous of hearing.

(a) The Genitive of the Gerund and Gerundive is common with *causā* = *for the sake of*, to express *Purpose*; as, *vestrī adhortandī causā*, for the purpose of exhorting you. (*Causā* is put *after* the Genitive, and sometimes omitted altogether.)

(b) Observe the Predicative use of the Genitive of the Gerund and Gerundive with *essē* in the sense of *to be suitable for, capable of*; as, *quaecumquē obsidiōnis tōlērandae sunt*, whatever things are (suitable) for supporting a blockade.

II. The Dative of the Gerund and Gerundive is sometimes

used with Adjectives and phrases signifying *Capability* and *Fitness* (but *ad* with the Accusative of the Gerund or Gerundive is preferable); as, *lignūm nāvībūs aedificandīs aptūm*, timber fit for building ships (better, *lignūm ad nāvēs aedificandās aptūm*).

(a) The Dative of the Gerund and Gerundive is also used to denote the *purpose for which* various officers are appointed; as, *triūmvīrī cōlōnīs dēdūcendīs*, triumvirs for planting colonies. In later Latin the Dative of the Gerund and Gerundive is freely used to express *Purpose*.

III. The Accusative of the Gerund and Gerundive is used most frequently with the Preposition *ad* (denoting *Purpose*), sometimes with *intēr* (= while) and *ob*, rarely with others; as, *missus est ad ānimōs rēgūm perspiciendōs*, he was sent to ascertain (for the purpose of ascertaining) the disposition of the kings.

(a) After Verbs of *Giving* and *Receiving*, *Demanding* and *Having*, *Contracting for* and *Sending*, the Accusative of the Gerundive expresses what is to be or ought to be done; as, *Caesar pontē in Ararī faciendū cūrāt*, Caesar takes care to have a bridge built over the Arar. The Passive form takes the Nominative; as, *urbs militibūs diripiendā datā est*, the city was given to the soldiers to be plundered.

IV. The Ablative of the Gerund and Gerundive is used as an Ablative of *Instrument* (rarely of *Manner*) after Comparatives, and with the Prepositions *ab*, *dē*, *ex*, and *in*, rarely with *prō*, very rarely with *supēr*, never with *sinē*; as, *in explicandīs criminībūs magnā opēram cōsūmpsī*, I bestowed great pains in setting forth the charges.

§ 185. RULE XLIX.—As Transitive Verbs alone take a Gerundive, the Gerundive form of *Intransitive* Verbs, with the tenses of *essē*, can only be used *Impersonally*. This combination, as we have seen (§ 106, II.), belongs to the Second, or Passive, Periphrastic Conjugation, and expresses *Duty* or *Necessity*; as,

Mihī eundū est,
Tibī eundū est,
Caiō eundū est,
Nōbīs eundū est,

I must go.
Thou must go.
Caius must go.
We must go.

Vōbīs eundūm est,
 Puērīs eundūm est,
 Mīhī eundūm ērāt,
 Tībī eundūm ērāt,
 Caiō eundūm ērāt,
 Mīhī eundūm ērit,
 Mīhī eundūm essēt,
 Mīhī eundūm fuissēt,

Ye must go.
The boys must go.
I had to go.
Thou hadst to go.
Caius had to go.
I shall have to go.
I should have to go.
I should have had to go.

Remark 1.—The object of the action is sometimes expressed; as, *nōbīs rātiōnē ūtendūm est*, we must use reason.

Remark 2.—With Transitive Verbs the Personal construction is regularly used; as,

Ēpistolā mīhī est scribendā,

A letter must be written by me, I must write a letter.

Ēpistolā tībī est scribendā,

You must write a letter.

Ēpistolā nōbīs ērāt scribendā,

We had to write a letter.

Ēpistolā vōbīs ērit scribendā,

Ye will have to write a letter.

Ēpistolā Caiō essēt scribendā,

Caius would have to write a letter.

Remark 3.—The Agent is expressed by the Dative (§148); sometimes by the Ablative with *ā* or *āb* to avoid ambiguity (§148, *Rem. 1*).

SUPINE.

§ 186. RULE L.—(A) The Supine in *-ūm* (Accusative) is used with Verbs of *Motion* to express the *Purpose* of the Motion, and is construed with the same cases as its Verb, but is not modified by an Adverb; as, *vēniō tē rōgātūm*, *I come to ask you*. (See § 174, *Rem. 5*.)

(B) The Supine in *-ū* is used with Adjectives as an Ablative of Limitation (§ 162); as, *fācīlē factū*, *easy to be done (with respect to the doing)*.

EXERCISE LVIII.

Vocabulary.

spātium, -ī, *opportunity, time*.

vērūtūm, -ī, *javelin*.

dēfessūs, -ā, -ūm, *wearied*.

ēlōquentiā, -ae, *eloquence*.

neglēgens, -ent-īs, *careless*.

maguānīmūs, -ā, -ūm, *magnanimous*.

cūrā-rē, *to attend to.*

Ārār, or Ārārīs, -īs (§ 33, *Rem. 1, i.*),
the Saone, a river of Gaul.

hōnestē (Adv.), *honorably.*

Hermīniūs, -ī, *Hermīnius.*

aestās, -tāt-īs, *age, life.*

sātīs (Noun, Adj., or Adv.), *enough.*

sīmūl (Adv.), *at the same time.*

cūpīdūs, -ā, -ūm, *desirous.*

vexillūm, -ī, *flag, standard.*

praed-ō-r, -ā-rī, -āt-ūs sūm, *to plunder.*

frūment-ō-r, -ā-rī, -āt-ūs sūm, *to forage.*

purg-ō, -ā-rē, -āv-ī, -āt-ūm, *to cleanse, excuse, exculpate.*

cōnserv-ō, -ā-rē, -āv-ī, -āt-ūm, *to save, preserve.*

prō-pōn-ō, -ē-rē, prō-pōsu-ī, prōpōsīt-ūm, *to set up.*

āg-ō, -ē-rē, ēg-ī, act-ūm, *to do.*

ex-cēd-ō, -ē-rē, excēss-ī, excēss-ūm, *to go out, retire.*

dē-līg-ō, -ē-rē, dēlēg-ī, dēlect-ūm, *to choose.*

dī-rīp-i-ō, -ē-rē, dīrīpu-ī, dirept-ūm, *to pillage.*

ād-hībe-ō, -ē-rē, ādhību-ī, ādhībīt-ūm, *to apply, use.*

rē-scind-ō, -ē-rē, rēscīd-ī, rē-sciss-ūm, *to cut down.*

disc-ō, -ē-rē, didic-ī, *to learn.*

quēr-ō-r, quēr-ī, quest-ūs sūm, *to complain.*

rēpēt-ō, -ē-rē, rēpētīv-ī, rēpētīt-ūm, *to ask back.*

per-cūt-i-ō, -ē-rē, percuss-ī, percuss-ūm, *to strike.*

hort-ō-r, hortā-rī, hortāt-ūs sūm, *to encourage, exhort.*

prō-fūg-i-ō, -ē-rē, prōfūg-ī, prōfūgīt-ūm, *to flee.*

prō-puls-ō, -ā-rē, -āv-ī, -āt-ūm, *to repel.*

col-līg-ō, -ē-rē, collēg-ī, collect-ūm, *to collect.*

cōgīt-ō, -ā-rē, -āv-ī, -āt-ūm, *to think.*

dē-sīli-ō, -ī-rē, dēsīlu-ī, dēsult-ūm, *to leap down.*

arcess-ō, -ē-rē, arcessīv-ī, arcessīt-ūm, *to send for, summon.*

cūr-ō, -ā-rē, -āv-ī, -āt-ūm, *to care for, attend to.*

pār-ō, -ā-rē, -āv-ī, -āt-ūm, *to prepare, acquire, buy.*

EXAMPLES.

Nēquē — nēquē,

Neither — nor.

Spātiūm excēdendī,

Time for retiring.

Cōnsiliūm cāpērē,

To form a design.

Pontēm in flūminē faciendūm cūrārē (§ 184, *Rem. 4, III. (a)*),

*To have a bridge built over a river
(to attend to the building of a bridge,
etc.).*

Caesārī (§ 148) omniā ērant āgendā,

*Caesar had to do all things. (Literally,
all things had to be done by Caesar).*

Suī (§ 184, *Rem. 2*) purgandī causā,

*For the purpose of exculpating him-
self, herself, themselves.*

NOTE.—As we have seen (§ 184, *Remark 4*), *Purpose* may be expressed—

(a) By the Genitive of the Gerund or Gerundive, (1) with *causā, grātiā* (= *for the sake of*, and put after the Gerund or Gerundive); as, *mē rēgēm bellī gērendī causā creāvistī*, you have made me king *for the purpose of carrying on war*; (2) with tenses of *essē*.

(b) By the Dative of the Gerund or Gerundive, (1) with words or phrases implying *Fitness*, etc. (*ād* with the Accusative preferable); and (2) especially with Names of *Officials*; as, *Dēcēmvrōs āgrō Samnitī dīvidendō creāt*, he appoints decemvirs *for the purpose of dividing the Samnite territory*.

(c) By *ād* with the Accusative of the Gerund or Gerundive; as, *missūs est ād eās rēs cōnficiendās*, he was sent *for the purpose of finishing up those things*.

(d) By the Accusative of the *Gerundive* after Verbs of *Giving*, etc. (see § 184, *Remark 4*, III. (a)); as, *urbēm militibūs dirīpiendām dedit*, he gave the city to the soldiers *to plunder* (in the Passive, *urbs militibus dirīpiendā datā est*, the city was given to the soldiers *to be plundered*).

(e) The Supine in *-ūm* after Verbs of *Motion* (§ 186) also expresses *Purpose*; as, *lēgātī rēs rēpētītūm vēniunt*, ambassadors come *to seek* redress.

(For other modes of expressing *Purpose*, see § 200; § 233, 1; § 191, 3 (b).)

Translate into English.

Germānīs nēquē cōnsiliū hābendī¹ nēquē armā cāpiendī² spātiūm dātūm est. Magnā pars ēquitātūs praedandī frūmentandiquē causā³ trans Rhēnūm missā ērāt. Ād eās rēs cōnficiendās⁴ Orgētōrix dēlīgītūr. Omnēs hōmīnēs plūrā hābendī⁵ cūpīdī sunt. Multī in ēquīs pārandīs⁶ ādhībent cūrām, sēd in āmīcīs dēlīgēndīs⁶ neglēgentēs sunt. Caesār

¹ § 184.

³ § 184, *Rem. 4*, I. (a).

⁵ § 184, *Rem. 4*, I.

² § 183.

⁴ § 184, *Rem. 4*, III.

⁶ § 184, *Rem. 4*, IV.

ĭn Ārārĭ pontĕm fāciendŭm¹ cŭrāvĭt. Caesār pontĕm, quĕm ĭn Rhĕnō fāciendŭm¹ cŭrāvĕrāt, rĕscĭdĭt. Hōmĭnĭs mens discendō² ālĭtŭr ĕt cōgĭtandō. Brĕvĕ tempŭs aetātĭs sātĭs longŭm est ād bĕnĕ hōnestĕquĕ vĭvendŭm.³ Hermĭniŭs ĭntĕr spōliandŭm³ corpŭs hostĭs vĕrŭtō percussŭs est. Lōquendĭ ĕlōquentiā augĕtŭr lĕgendĭs⁴ ōrātōrĭbŭs ĕt poĕtĭs. Princĭpĕs cĭvĭtātĭs, suĭ conservandĭ⁵ causā, Rōmā⁶ prōfŭgĕrunt. Fortĕs ĕt magnānĭmĭ* sunt hābendĭ nōn quĭ⁷ fāciunt, sĕd quĭ prōpulsant ĭnjŭriām. Illō ipsō diĕ mĭhĭ⁸ prōfĭciscendŭm⁹ ĕrāt. Mĭlĭtĭbŭs dĕ nāvĭbŭs ĕrāt dĕsĭliendŭm.⁹ Mendācĭ¹⁰ ā nullō crĕdĭtŭr.¹¹ Mĭhĭ ā tĕ nōcĕrĭ¹² nōn pōtest.

Translate into Latin.

(The Verb *essĕ* is often omitted with Participles. See § 126, *Rem. 4.*)

The Gauls had formed the design of *attacking the town*. Time for *retiring* from (*out of*) the fight was not given to the wearied. The hope of *plundering* had recalled the farmers from their fields. The general gave the city to his soldiers *to be plundered*. The chiefs of the state came to Caesar *for the purpose of excusing themselves*. The king's daughters had fled from home *for the purpose of saving themselves*. The Gauls send ambassadors to Rome *to complain of* (Supine) injuries, and *to seek* redress. A short life is long enough *to accomplish* (§ 184, *Rem. 4, III.*) all these things. Caesar *had to do* all things at one time (§ 185): the flag *had to be set up*), the soldiers *recalled* from the work; (those) who had advanced a little too far, *sent for*; the line *had to be*

¹ § 184, *Rem. 4, III. (a).*

² § 184, *Rem. 4, IV.*

³ § 184, *Rem. 4, III.*

⁴ § 184, *Rem. 4, IV.*

⁵ § 184, *Rem. 2.*

⁶ § 175.

⁷ § 129, *Rem. 2.*

⁸ § 148.

⁹ § 185.

¹⁰ § 142.

¹¹ { § 115, IV.;

{ § 179, *Rem. 2.*

¹² § 181.

* Predicate Nominative after *sunt hābendĭ*; the Subject is the Relative sentence following.

drawn up; the soldiers *exhorted*; the signal *given* (§ 185, *Rem. 2*). The soldiers *had* at the same time both *to leap-down* from the ships and *to fight* with the enemy (§ 185). The Helvetians were desirous of *carrying on* war.

SYNTAX OF PROPOSITIONS.

§ 187. 1. Propositions are either Principal or Dependent. A Principal Proposition makes complete sense when standing alone; a Dependent one does not make complete sense when alone, but must be connected with another Proposition.

2. Principal Propositions are *Declarative*, *Interrogative*, *Imperative*, or *Exclamatory*; as,

Puër currīt, the boy runs. (Declarative.)

Currīt-nē puēr? Does the boy run? (Interrogative.)

Currē, puēr! Run, boy. (Imperative.)

Quām cēlērītēr currīt! How fast he runs! (Exclamatory.)

3. Dependent or Subordinate Propositions are of ten kinds, viz.:

1. *Participial Propositions*; i. e. those whose Predicate is a *Participle*.
2. *Infinitive Propositions*; i. e. those whose Predicate is an *Infinitive*.
3. *Causal Propositions*, introduced by the *Causal Conjunctions* *quōd*, *quīā*, etc.
4. *Final Propositions*, introduced by a *Final Conjunction*.
5. *Conditional Propositions*, introduced by a *Conditional Conjunction*.
6. *Concessive Propositions*, introduced by a *Concessive Conjunction*.
7. *Comparative Propositions*, introduced by a *Comparative Conjunction*.
8. *Temporal Propositions*, introduced by a *Temporal Conjunction*.
9. *Relative Propositions*, introduced by a *Relative Pronoun*.
10. *Interrogative Propositions*, introduced by an *Interrogative word*.

4. Every Dependent Proposition is either a Noun, an Adjective, or an Adverb, limiting either the Subject or Predicate, or some other word of the *Principal Proposition* on which it depends.

5. Propositions of the same rank, whether Principal or Dependent, may be connected by Conjunctions, and are then said to be *Co-ordinate* with each other. Co-ordination is of five kinds, viz.:

1. *Copulative*; e. g., he has lost his property, *and* forfeited his credit.
2. *Disjunctive*; e. g., either he has lost his property, *or* he has forfeited his credit.
3. *Adversative*; e. g., he has lost his property, *but* he has not forfeited his credit.
4. *Corroborative*; e. g., he will forfeit his credit, *for* he has lost his property.
5. *Conclusive*; e. g., he has lost his property, *therefore* he will forfeit his credit.

THE MOODS.

§ 188. RULE LI.—The Indicative is used both in Principal and Dependent Sentences when a *fact* is stated.

§ 189. RULE LII.—The Subjunctive is used when a thing is stated, not a *fact*, but simply as *conceived in the mind*.

Besides its use in Subordinate Clauses, it is also employed in Independent Propositions, and distinguished, according to its two principal uses, as—

I. *The Optative Subjunctive* (representing the action as *desired*).

II. *The Potential Subjunctive* (representing the action as *possible*).

Under these two divisions of the Subjunctive, observe the following uses:

I. *The Optative Subjunctive* is used:

(a) To express a *Wish*; as, *civēs meī sint incōlūmēs, sint beātī*, may my fellow-citizens be unharmed, may they be happy!

(b) To express *Exhortations, Commands, Prohibitions, etc.*; as, *āmāmūs pātriām*, *let us love our country*.

(c) To express a *Concession*; as, *sīt clārūs Scīpiō*, *granted that Scipio be renowned*.

(d) In *Questions of Deliberation*; as, *quīd faciām?* *what am I to do?*

Remark 1.—As the Imperative has no *First Person*, a Command or Exhortation in that person must be expressed by the Subjunctive; as, *āmāmūs pātriām*, *let us love our country*. In this use of the Subjunctive for the Imperative, the Present Tense is employed, more rarely the Perfect Tense (except in *Prohibitions*). The *Second Person* of the Present Tense is rarely employed unless the Subject is *indefinite* (“you” meaning “any one,” “one”); as, *injūriās fortūnae dēfūgiendō rēlinquās*, *you (i. e. any one) may escape the wrongs of fortune by flight*.

In *Prohibitions* the negative is *nē*, and the Perfect is far more commonly used than the Present (unless the Subject is *indefinite* —“you” = “any one”); as, *nē transiērīs Hībērām*, *do not cross the Ebro*. The use of the *Third Person* (Singular and Plural) in *Mild Commands, etc.*, is very common; as, *haec infāmiā dēleātūr*, *let this disgrace be wiped out*.

Remark 2.—In *Wishes* the Optative Subjunctive frequently takes *ūt/nām*, *O that* (negative *ūt/nām nē*); in poetry, *ūt*, *that*, *Ō sī*, *O if*. If the Wish is *still attainable*, the Present tense is used; if not, the Imperfect or Pluperfect; as, *Ūt/nām ādessē possīt frātēr!* *O that my brother may be able to be present!* (he may be able); *Ūt/nām ādessē possēt frātēr*, *Would that my brother were able to be present!* (he is not).

II. *The Potential Subjunctive* is used:

(a) To make an assertion *modestly* or *cautiously*; as, *vēlīm*, *I should wish* (the Present implies that the Wish is *attainable*); *vēllēm*, *I should have wished* (the Imperfect implies that the Wish is *unattainable*); *nīmīūm forsītān haec illī nīrentūr*, *perhaps those people may admire these things too much*.

(b) In Questions implying a Negative Answer; as, *quīs dūbītēt?* who *would doubt?* (no one).

(c) In the Conclusion (Apodosis) of Conditional Sentences; as, *sī id crēdās, errēs*, if you were to believe that, *you would err*.

TENSES.

§ 190. The Tenses are either Primary or Historical.

Primary.	PRESENT.	FUTURES.	PRES. PERFECT.
	āmāt, he loves.	āmābīt, he will love. āmāvērīt, he will have loved.	āmāvīt, he has loved.
Historical.	IMPERFECT.	PAST-PERFECT.	AORIST-PERFECT.
	āmābāt, he was loving.	āmāvērāt, he had loved.	āmāvīt, he loved.

RULE LIII.—*Sequence of Tenses*.—If there be a Primary Tense in the Principal Proposition, there must be a Primary Tense in the Dependent; if there be an Historical Tense in the Principal, there must be an Historical Tense in the Dependent.

PRINCIPAL.	DEPENDENT.
Vēniō	ūt vīdeām, I come, that I may see.
Vēniām	ūt vīdeām, I will come, that I may see.
Vēnī	ūt vīdeām, I have come, that I may see.
Vēniēbām	ūt vīdērēm, I was coming, that I might see.
Vēnī	ūt vīdērēm, I came, that I might see.

Remark 1.—An Historical Present is Primary in *form*, but Past in *meaning*; it is, therefore, often followed by Past Tenses in the Dependent Proposition.

Remark 2.—The Present-Perfect (Perfect with *have*) is often treated as an Historical Tense, and followed by the Imperfect or Pluperfect Subjunctive in the Dependent Proposition; as, *haec nōn ūt vōs excitārem lōcūtūs sūm*, I have not spoken these things that *I might arouse* you.

Remark 3.—The latter part of a long Oblique Discourse, when

the leading Verb is Past, is almost always shifted to the Present, for the sake of animation.

PARTICIPIAL PROPOSITIONS.

§ 191. 1. The Participle is used to abridge discourse, and may stand in the place of a *Causal, Final, Conditional, Concessive, Relative, or Temporal Proposition*, or a Principal Proposition connected by *et* with what follows.

2. (a) The Participle may agree with the Subject, Object, or some other word of the Principal Proposition (*Participial Conjunctive Construction*); as, *Āristīdēs pātriā pulsūs Lācēdaemōnēm fūgīt*, Aristides *when driven* from his country fled to Sparta.

(b) Or, it may stand with a Noun or a Pronoun in the Ablative, without grammatical connection with any word in the Principal Proposition; as, *hīs rēbūs cōnstītūtīs, cōnsul discēssīt*, *these things being determined upon*, the consul departed. (*Ablative Absolute*.)

3. Here may be noted some peculiarities in the use of the Participles.

(a) The Participle in *-rūs* is used with the various tenses of the Verb *essē* to represent the Agent as *about to perform*, or *intending to perform*, an action; as, *Lōcūtūrūs fuīt*, he was about to speak, or intended speaking. (*First Periphrastic Conjugation*. See § 106, II.)

(b) The Participle in *-rūs*, especially with Verbs of Motion, is used in later Latin to express a *Purpose*; as, *Ād Jōvēm Ammōnēm pergīt cōnsultūrūs dē ōrigīnē suā*, he goes to Jupiter Ammon *to consult* about his origin.

(c) The Perfect Passive Participle agreeing with a Noun is often used like a Verbal Noun in *-iō* or *-ūs* limited by a Genitive; as, *āb urbē condītā*, from the *building* of the city; *post proeliūm factūm*, after the *fighting* of the battle. An Adjective

limiting a Noun may often be translated in the same way (*i. e.* like an Abstract Noun with a Genitive); as, *imprōvisā rē commōtī*, alarmed by the *suddenness* of the thing.

(*d*) Instead of the Perfect Tenses in the Active, the Perfect Passive Participle is sometimes used with *hābeō*; and the compound form thus obtained is generally stronger than the simple Perfect, emphasizing that the result is continued; as, *Rōmānī in Āsiā pēcūniās magnās collōcātās hābent*, the Romans *have invested* large sums-of-money in Asia (and still hold the investment).

§ 192. RULE LIV.—*Ablative Absolute*.*—A Noun or Pronoun with a Participle, whose case depends upon no other word, is put in the Ablative called *Absolute*, to express the Antecedent or Attendant Circumstances of an action, such as *Time, Cause, Manner, Means, Condition*, etc.; *Pythāgōrās, Tarquīniō regnantē, in Ītaliām vēnit*, Pythagoras came into Italy *in the reign of Tarquin* (*Tarquin reigning*).

Remark 1.—Two Nouns or a Noun and an Adjective are often used in the Ablative Absolute without a Participle, the Participle *ens* of *essē* having become obsolete; as, *nātūrā dūcē* (= *dūcentē*), *under the guidance of nature* (*nature being guide*); *Manliō cōnsulē* (= *cum Manliūs cōnsul essēt*), *in the consulship of Manlius* (*when Manlius was consul*); *pūtrē invītō*, *against his father's will*.

Remark 2.—The Ablatives of such Participles as *audītō*, it having been heard, *cognītō*, it having been ascertained, *compertō*, it having been found out, *nuntiātō*, it having been announced, and the like, are sometimes used without a Substantive, the following dependent clause being regarded as a neuter Noun in the Ablative; as, *Ālexandēr, audītō Dārēūm mōvissē āb Ecbātānīs fūgientēm insēquī pergīt strēnuē*, Alexander, *it having been heard that Darius had set out from Ecbatana*, promptly proceeded to press him in his flight. The Ablative of some Participles (*auspicātō*, *cōsultō*, etc.) stands alone, without any dependent clause, but such Participles are virtually Adverbs.

* For convenience of reference in the exercises, this rule has been anticipated (§ 172).

Remark 3.—The Ablative Absolute occurs with *nīšī* after a negative; as, *nīhl praeceptā vālent nīšī adjūvantē nātūrā*, precepts avail nothing, *unless nature helps*.

Remark 4.—The Ablative Absolute is very rarely used when the Subject of the Participial Proposition is the same with the Subject or Object of the Principal Proposition.

EXERCISE LIX.

§ 193. *Vocabulary.*

rēpentīnūs, -ā, -ūm, <i>sudden</i> .	dēspērā-rē, <i>to despair</i> .
tempestās, -tāt-īs, <i>time</i> .	Athēniēnsīs, -īs, <i>an Athenian</i> .
ultēriōr (§ 74, 1), <i>farther</i> .	Messallā, -ae, <i>Messalla</i> .
Diōnysiūs, -ī, <i>Dionysius</i> .	Pisō, -ōn-īs, <i>Piso</i> .
Syrācūsae, -ārūm, <i>Syracuse, a city of Sicily</i> .	Persā, -ae, <i>Persian</i> .
pollicitātiō, -ōn-īs, <i>promise</i> .	ex sententiā, <i>according to one's notion, or liking, satisfactorily</i> .
errā-rē, <i>to err, to wander</i> .	

arrīp-i-ō, -ē-rē, arrīpu-ī, arrept-ūm, *to snatch up*.
 nancisc-ō-r, nancisc-ī, nactūs and nact-ūs sūm, *to obtain*.
 prōgrēd-i-ō-r, prōgrēd-ī, prōgress-ūs sūm, *to go forward*.
 cōhort-ō-r, -ā-rī, -āt-ūs sūm, *to encourage, exhort*.
 cond-ō, cond-ē-rē, condīd-ī, condīt-ūm, *to found, build*.
 com-mitt-ō, -ē-rē, com-mis-ī, commiss-ūm, *to join*.
 dēle-ō, -ē-rē, dēlēv-ī, dēlēt-ūm, *to destroy*.
 aggrēd-i-ō-r, aggrēd-ī, aggress-ūs sūm, *to go to, attack*.
 vēre-ō-r, vēre-rī, vērit-ūs sūm, *to fear*.
 ad-dūc-ō, -ē-rē, addūx-ī, addūct-ūm, *to lead on*.

EXAMPLE.

Caesar, *having called a council*, } *Caesār conciliō convocātō, centūriōnēs*
 sharply censured the centurions. } *vēhēmētēr incūsāvīt.*

(None but Deponent Verbs have a Perfect Participle with an Active meaning; the Perfect Active Participle in English must therefore be translated by the Perfect Passive Participle in the Ablative Absolute, unless the Verb is Deponent.)

Translate into English.

Nōstrī, rēpentinā rē¹ perturbātī, armā arrīpiunt. Barbārī, multītūdīnē¹ nāviūm perterrītī, ā lītōrē discēssērānt.

¹ § 165, *Rem. 1.*

Nactūs idōneām ād nāvīgandūm¹ tempestātēm, tertiā fērē vīgiliā² ēquitēs īn ultēriōrēm portūm prōgrēdī jussīt. Hīs rēbūs ex sententiā cōfēctīs,³ impērātōr milītēs cōhortātūs proeliūm commīsīt. Vīgintī annīs⁴ antē Cātōnēm nātūm⁵ pātēr meūs vītā⁶ discēssīt. Annō quadrāgēsīmō prīmō āb urbē condītā⁵ Nūmā rēx⁷ creatūs est. Haud multīs annīs⁴ post Carthāgīnēm dēlētām⁵ Jūgurthā nātūs est. Diōnysiūs tŷrannūs, Sŷrācūsīs⁶ expulsūs, Cōrīnthī⁸ puērōs dōcēbāt. Lēgātūs signūm milītībūs nōn dēdīt cūpientībūs.⁹ Nātūrā dūcē¹⁰ nunquām errābīmūs. Hīs rēbūs cōnstītūtīs¹¹ lēgātī rēgēm dē rēbūs suis dēspērantēm multīs pollicītātiōnībūs aggrēdiuntūr.¹² Hāc rē stātīm pēr spēcūlātōrēs¹³ cognītā, Caesār, īnsīdiās vēritūs, exercītūm castrīs¹⁴ cōtīnuīt. Alexandēr īn Āsiām cōtendīt regnūm Persārūm occūpātūrūs.¹⁵ Caesār īn Ītālīām prōfēctūrūs¹⁶ principēs cīvītātūm ād sē convōcāt. Cōnsūl collēm occūpātūrūs est.¹⁷ Athēniensēs lēgātōs mīsērunt ōrācūlūm cōnsūltūrōs.¹⁵ Marcō Messāllā ēt Marcō Pisōnē cōnsūlibus,¹⁰ Orgētōrix, cūpīdīnē¹⁸ regnī adductūs, cōnjūrātiōnēm nōbīlītātīs fēcīt.

Translate into Latin.

Who will err under the guidance of nature? Who, pray, will not err under your guidance? In the consulship of Manlius the Gauls sent ambassadors to Rome. These things having been determined upon, the line of battle having been drawn up, the signal having been given, our men commenced battle. Both parties fought (§ 115, III.) bravely. The consul, fearing the enemy's cavalry, kept his forces in camp (§ 170, *Rem. 4*) (*for*) three days. Two years before (§ 164,

¹ § 184, *Rem. 4*, III.

² § 171. •

³ § 192.

⁴ § 164, *Rem. 3* (b).

⁵ § 191, 3 (c).

⁶ § 160.

⁷ § 130, 2.

⁸ § 176.

⁹ § 191.

¹⁰ § 192, *Rem. 1*.

¹¹ § 192.

¹² § 95, *Rem. 2*.

¹³ § 166, *Rem. 1*.

¹⁴ § 170, *Rem. 4*.

¹⁵ § 191, 3 (b).

¹⁶ § 98, 3.

¹⁷ § 191, 3 (a).

¹⁸ § 165, *Rem. 1*.

Rem. 3, b) the destruction (§ 191, 3, *c*) of Carthage the Numidians sent ambassadors to Rome to the senate. The general is going-to-attack the enemy at sunset. In the reign of Tarquin the Proud many noble citizens were murdered at Rome. The general, having called together his lieutenants, ordered them to commence the battle. The Athenians, having consulted the oracle (§ 192), returned home. Adherbal, (*when*) expelled from Numidia, fled to Rome. These things having been satisfactorily arranged, Caesar set out to (*in*) Britain.

INFINITIVE PROPOSITIONS.

§ 194. RULE LV.—1. Active Verbs of *Saying, Thinking, Knowing, and Feeling* (*Verbă Sentiendī et Dēclārandī*) take as their Object a Dependent Proposition introduced in English by *that*, and expressed in Latin by the Infinitive and a Subject Accusative; as, *dīcīt montēm āb hostībūs tēnērī*, he says *that the mountain is held by the enemy*.

2. So also equivalent expressions, such as *fāmā est*, there is a report; *testīs sūm*, I am a witness; *auctōr sūm*, I advise; *certiōrēm āliquēm faciō*, I inform any one; and the like; as, *tē īn Sŷriām prōfectūrūm essē fāmā est*, there is a report (it is reported) *that you will go to Syria*.

Remark 1.—The Passive of these Verbs is used Personally and Impersonally.

(*a*) In the Tenses for incomplete action the *Personal* construction is generally employed, in which case the Subject Accusative of the Infinitive is changed into the Nominative like any other Object of an Active Verb. Thus, *Trādunt* *Caesārēm fortissimū fūissē*, they say *that Caesar was very brave* (Active construction), becomes in the Passive (*trādunt* being a Tense of incomplete action), *Trādītūr* *Caesār fortissimū fūissē*, *Caesar is said to have been very brave*.

(*b*) In the Tenses for completed action (Compound Tenses with

essě) the *Impersonal* construction is generally employed (with the Gerundive it is the regular construction). In this case the Accusative with the Infinitive is retained, and becomes the Subject clause of the Impersonal Verb; as, *Trādītūm est Caesārem fortissimūm fūissě*, it is said by tradition (tradition hath it) *that Caesar was very brave*.

Remark 2.—The construction of the Accusative and Infinitive further occurs—

(a) After Verbs of *Willing* and *Wishing*, *Permitting*, *Bidding* and *Forbidding*. (But these Verbs, except *jūbeō*, *I bid*, and *větō*, *I forbid*, are also followed by *ūt* (*ně*) with the Subjunctive. *Jūbeō*, *větō*, *sīnō*, *impērō*, and *prōhibeō*, take only a Subject Accusative with a *Passive* Infinitive. For the Active Infinitive, see § 181, *Rem. 6.*)

(b) After Verbs expressing *Emotion* (*Joy*, *Sorrow*, etc.). (But these Verbs are also followed by dependent clauses introduced by *quōd.*)

(c) After Verbs of *Hoping*, *Promising*, and *Threatening* (usually *Future* Infinitive. (But sometimes, as in English, these Verbs are followed by a *Complementary* Infinitive only.)

(d) In *Exclamations*; as, *Tě sīc vexārī*, that you should be so worried!

(e) As the Subject of a sentence, the Predicate of which is (1) a Noun or Neuter Adjective with *sūm*, or (2) an Impersonal Verb; as, *turpě est cīvēm Rōmānūm vincērī*, that a Roman citizen should be bound *is disgraceful*. (But observe that after Impersonals, *licet*, *necessě est*, etc., which take an Indirect Object, the Predicate Adjective after the Infinitive *essě* is put in the Dative; as, *mīhī nēglēgentī essě nōn licuit*, it was not allowed *me to be negligent*. Sometimes, however, the Accusative is retained. See § 181, *Rem. 7.*)

Remark 3.—The Subject of the Infinitive is sometimes omitted when it is a Personal or Reflexive Pronoun, or can be readily supplied by the sense. In Compound Forms, *essě* is also sometimes omitted.

Remark 4.—After Verbs of *Perception*, we find, instead of the Infinitive, the Present Participle with the Accusative, when the perception is *actual* (*i. e.* when one actually *sees*, *hears*, etc., the

object engaged in an action, or in the *state* or *condition* indicated by the Participle); as, *saep̃ audīvi tē contūmēliōsē dē mē lōquen-tēm*, *I have often heard you speaking contemptuously of me* (but, *audiō tē contūmēliōsē dē mē lōquī*, *I hear (learn) that you are speaking contemptuously of me*).

So Verbs of *Representation* (by pen or pencil)—*fāciō*, *I represent*, *pingō*, *I paint*, etc.; as, *Apellēs pinxit Alexandrūm Magnūm fulmēn tēnentēm*, *Apelles painted Alexander the Great holding a thunderbolt*.

§ 195. The Infinitive expresses an action as incomplete, completed, or future, with reference, not to the present time, but *to the time of the leading Verb*. That is, while the *form* of the Infinitive represents the action as incomplete, completed, or future, the *time* of the action is determined by that of the leading Verb.

(a) Infinitive in Object Clauses dependent on Principal Tenses:

<i>Dīcīt</i> (Pres.).	} <i>mē scribēre</i> ,	<i>he says</i>	} <i>that I am writing.</i>
<i>Dīcēt</i> (Fut.).		<i>he will say</i>	
<i>Dīxērīt</i> (Fut. Perf.).		<i>he will have said</i>	
<i>Dīxīt</i> (Pres. Perf.).		<i>he has said</i>	
.....	<i>mē scripsissē</i>		<i>that I have written, or wrote.</i>
.....	<i>mē scriptūrūm essē</i>		<i>that I will write, or am going to write.</i>
.....	<i>mē scriptūrūm fūissē</i>		<i>that I would have written, or was going to write.</i>
.....	<i>ēpistolūm scribī</i>		<i>that the letter is being written.</i>
.....	<i>ēpistolūm scriptūm essē</i>		<i>that the letter was written.</i>
.....	<i>ēpistolūm scriptūm fūissē</i>		<i>that the letter had been written.</i>
.....	<i>ēpistolūm scriptūm irī</i>		<i>that the letter will be written, or is going to be written.</i>

(b) Infinitive in Object Clauses dependent on Historical Tenses:


<i>Dīcēbāt</i> (Im- perf.).	} <i>mē scribērē.</i> <i>he said</i>	<i>he was say- ing</i>	} <i>that I was writing.</i>
<i>Dixit</i> (Aorist).			
<i>Dixērūt</i> (Past- (Perf.).		<i>he had said</i>	
.....	<i>mē scripsissē.....</i>		<i>that I had written.</i>
.....	<i>mē scriptūrū essē.....</i>		<i>that I would write, or was going to write.</i>
.....	<i>mē scriptūrū fūissē.....</i>		<i>that I would have written, or had been going to write.</i>
.....	<i>ēpistolū scribī.....</i>		<i>that the letter was being written.</i>
.....	<i>ēpistolū scriptū essē.....</i>		<i>that the letter was already written.</i>
.....	<i>ēpistolū scriptū fūissē.....</i>		<i>that the letter had been writ- ten.</i>
.....	<i>ēpistolū scriptū irī.....</i>		<i>that the letter would be writ- ten, or was going to be written.</i>

☞ Instead of the regular Future Infinitive, the Periphrastic form *fūtūrū essē* (*fōrē*) *ūt*, with the Present and Imperfect Subjunctive, is often employed, especially in the Passive. If the Verb has no Supine or Future Participle (in *-rūs*), it must be employed.

From the above paradigm it will be seen that after a Primary Tense (*a*) the Infinitive is translated like the Indicative of the same tense; *i. e.* an Infinitive Present like an Indicative Present, etc.; after an Historical Tense (*b*) the Infinitive Present is translated like the Indicative Imperfect; the Infinitive Perfect, like the Indicative Past-Perfect; the Infinitive Future, like the Subjunctive Imperfect (*should* or *would*); and the Infinitive Future-Perfect (*fūissē scriptūrū*), like the Subjunctive Past-Perfect (*should have, would have*).

Remark 1.—*Mēmīnī*, *I remember*, generally takes the Present (sometimes the Perfect) Infinitive of past events concerning which the Subject has actual *personal* knowledge; otherwise,

the Perfect Infinitive is used; as, *mēmīnī eūm dīcērē*, I remember *his saying*; *mēmīnī eūm dīxissē*, I remember *he said*.

Remark 2.—The Accusative with the Infinitive Future Passive is properly the Object of the Supine, the Infinitive Present Passive *īrī* being used Impersonally; as, *dīcīt ēpistōlām scrīptūm īrī*, he says *that it is gone* to write the letter; *i. e.* that some one *is going* to write it, and, hence, *that it will be written*. (See § 195, )

Remark 3.—The Passive construction is preferred with Transitive Verbs where ambiguity would arise, both Subject and Object being in the Accusative; thus, *āiō tē hostēs vincērē possē*, may mean either “that you can conquer the enemy,” or “that the enemy can conquer you.” But *āiō hostēs ā tē vincī possē* removes all doubt. Generally the sense obviates ambiguity.

Remark 4.—Verbs meaning to *Wish* or *Desire* are followed by a Complementary Infinitive, or an Infinitive with a Subject; as, *Caesār clēmēns existīmārī vult*, or *Caesār sē existīmārī clēmētēm vult*, Caesar wishes to be esteemed merciful.

Remark 5.—An Infinitive Proposition is always a Noun-Proposition, the Object of an Active Verb of *Saying* or *Thinking*, etc., the Subject of an Impersonal Verb, or in Apposition to a Noun or Pronoun. With an Impersonal Verb an Infinitive Proposition is *logically* (*i. e.* according to the manner of speaking) dependent, but *grammatically* the Subject.

EXERCISE LX.

§ 196. Vocabulary.

jūgūm, -ī, yoke.

bienniūm, -ī, two years.

vīctōr, -ōr-īs, conqueror.

prōd-ītōr, -ōr-īs, traitor.

fāmīliārīs, -ē, pertaining to the family.

rēs fāmīliārīs, property.

spēs, -eī, hope.

fācultās, -tāt-īs, means, opportunity.

nēg-ō, -ā-rē, -āv-ī, -āt-ūm, to say no, to deny.

com-pār-ō, -ā-rē, -āv-ī, -āt-ūm, to acquire.

largi-ō-r, largī-rī, largīt-ūs sūm, to bribe.

neglēg-ō, -ē-rē, neglex-ī, neglect-ūm, to neglect.

cōn-sīd-ō, -ē-rē, cōnsēd-ī, cōnsess-ūm, to encamp.

cōn-stā-t, cōn-stā-bāt, cōn-stīt-īt (Impers.), it is evident, etc.

nosc-ō, -ē-rē, nōv-ī, nōt-ūm, *to find out, to know.*
 conjic-i-ō, -ē-rē, conjēc-ī, conject-ūm, *to hurl.*
 pollice-ō-r, pollicē-rī, pollicīt-ūs sūm, *to promise.*
 spēr-ō, -ā-rē, -āv-ī, -āt-ūm, *to hope.*
 rē-nunti-ō, -ā-rē, -āv-ī, -āt-ūm, *to bring back word.*
 pell-ō, -ē-rē, pēpūl-ī, puls-ūm, *to beat, drive.*
 mīn-ō-r, -ā-rī, -āt-ūs sūm, *to threaten.*
 cōnfirm-ō, -ā-rē, -āv-ī, -āt-ūm, *to declare, assert.*
 red-dō, redd-ē-rē, reddīd-ī, reddīt-ūm, *to give back, return.*
 ānīmadvert-ō, -ē-rē, ānīmadvert-ī, ānīmadvers-ūm, *to perceive.*
 opprīm-ō, -ē-rē, oppress-ī, oppress-ūm, *to oppress.*
 sūb montē, *at the foot of the mountain.*

EXAMPLES.

- (a) Caesārī nuntiātūr, *Word is brought, it is announced, to Caesar.*
 (b) Rēx sē nēgōtiūm cōnfectūrūm pollicētūr, *The king promises to finish the business.*
 (c) Lātrōnēs sē rēgēm occīsūrōs essē mīnābantūr, *The robbers threatened to slay the king.*
 (d) Impērātōr sē rēgēm fūtūrūm spē-rābāt, *The general hoped to be king.*

(Observe (§ 194, Rem. 2 (c)) that after Verbs of *Hoping, Promising, and Threatening*, the Romans use an Infinitive Proposition (Future Infinitive), while in English we use simply a Complementary Infinitive; but a Complementary Infinitive occasionally occurs in Latin with these Verbs; as, *pollicentūr obsīdēs dārē*, they promise to give hostages).

- (e) Mēmōriā (§ 170, Rem. 4) tēnērē, *To remember.*
 (f) Caesār nēgāt sē possē, *Caesar says that he cannot (denies that he can).*
 (g) Turpē est rēgēm mentīrī, *It is base for a king to lie (that a king lie).*
 (h) Cōnstāt intēr omnēs, *All are aware (it is evident among all).*
 (i) Trādītūr Cŷrūs rēx aequūs sāpiensquē fūissē (§ 194, Rem. 1 (a)), *Cyrus is said to have been a just and wise king (Personal Construction).*
 (Sometimes, also, Trādītūr Cŷrūm rēgēm aequūm sāpientēmquē fūissē.)
 Trādītūm est Cŷrūm rēgēm aequūm *It is (said tradition hath it) that Cyrus was a just and wise king (Impersonal Construction).*
 (b)),

Translate into English.

Explorātōrēs dīcunt oppidūm āb hostībūs tēnērī. Caiūs frātrēm suūm magnō in pēriculō essē ānimadvertīt. Caesārī¹ nōtūm est Dumnōrigēm Helvētiīs² fāvērē. Rēgīnae nuntiābō tē vēnissē. Galbā āb explorātōrībūs certiōr³ factūs est Gallōs omnēs discēssissē. Caesārī nuntiātūm est Gallōs propiūs accēdērē āc lāpīdēs tēlāquē in nōstrōs conjicērē. Nuntiūs pollicētūr sē nēgōtiūm ex sententiā cōfēctūrūm essē.⁴ Princīpēs spērābant sē tōtiūs Gallīae⁵ pōtīrī possē. Ēquītēs rēnuntiāvērunt oppidūm expugnātūm essē. Caesār mēmōriā⁶ tēnēbāt Lūciūm Cassiūm cōnsulēm occisūm,⁷ exercitūmquē ējūs āb Helvētiīs pulsūm⁷ ēt sūb jūgūm missūm.⁷ Caesār nēgāvīt sē Helvētiīs itēr pēr prōvinciām dārē possē. Ād eās rēs cōfīciendās⁸ Helvētiī bienniūm sībī⁹ sātīs essē dūxērunt. Aequūm est victōrēm parcērē vīctīs.² Nōn sinē causā dictūm est divitiās ālās hābērē. Cōnstāt intēr omnēs nēmīnēm sinē virtūtē possē beātūm¹⁰ essē.

Translate into Latin.

The cruel chief threatened to slay (§ 194, *Rem.* 2 (c)) the women and children. Ariovistus declared that he would not return the hostages. Caesar said that he was not leading the army against his country. This base traitor will say that he has not announced our plans to the enemy. Who can assert that he has never violated the laws of God? Dumnorix asserted that he was about to seize the kingdom. All were aware that the robbers had slain the merchant. It is not just for a rich man to oppress the poor. It is said that in Africa men eat human flesh. The Bel-

¹ § 140.² § 142.³ § 128, B.⁴ § 194, *Rem.* 2 (c).⁵ § 167, 1, *Rem.*⁶ § 170, *Rem.* 4.⁷ § 194, *Rem.* 3 (end).⁸ § 184.⁹ § 144.¹⁰ § 181, *Rem.* 7.

gians are said to be the bravest of all the Gauls. Word had been brought to Caesar that the enemy had moved their camp, and had encamped at the foot of the mountain. Caesar had said (*dīcērē*) that he would not neglect the injuries of the Aeduans. The chief thought that he would compel the nobility by force. The consul hopes by these things to increase (§ 194, *Rem. 2 (c)*) his property, and to acquire means for (*ād*) bribing.

CAUSAL PROPOSITIONS.

§ 197. Causal Propositions are introduced by the Causal Conjunctions *quiā*, *quōd* (*because*), *quōniām*, *quandō* (*since*), *cūm* (*as, since*), and by the Relative *quī* (*as he*)—the last two being frequently strengthened by prefixing *ūt*, *utpōtē*, and *quippē*.

§ 198. RULE LVI.—(a) Causal Propositions introduced by *quōd*, *quiā*, *quōniām*, and *quandō*, take the Indicative when the reason assigned is stated as a fact and endorsed by the speaker or writer; as, *Quōd spīrātīs, quōd vōcēm mittītīs, indignantūr, Because you breathe, because you speak, they are indignant.*

(b) They take the Subjunctive when the reason assigned is not stated as a fact, but *as the assertion or opinion of some one else*; as, *Sōcrātēs accūsātūs est quōd corrupērēt jūventūtēm, Socrates was arraigned because (as was alleged) he corrupted youth.*

(c) Causal Propositions introduced by *cūm* or the Relative *quī* (alone or strengthened by *ūt*, *utpōtē*, *quippē*), generally take the Subjunctive in the best writers; as, *cūm vītā sinē āmicīs insīdiārūm plēnā sīt, āmicitiās cōpārēmūs, Since life without friends is full of snares, let us contract friendships.*

Remark 1.—A Verb of *Saying* or *Thinking* is sometimes expressed, and the Subjunctive still retained by a species of attraction. What would have been the Predicate of the Causal Sentence becomes the Accusative with the Infinitive; as, *Īrātūs est Caiūs quōd dīcērēt lēgēs essē violātās*, instead of *īrātūs est Caiūs quōd lēgēs essent violātāe*, Caius was angry *because* (as he alleged) the laws had been violated.

Remark 2.—Causal Propositions introduced by *cūm* or *quī* (§ 197. (c)) will take the Indicative when the statement is regarded as a fact. In Cicero the mood with *quippē quī* is the Subjunctive; in Sallust, the Indicative.

Remark 3.—Verbs of *Emotion* are followed by the Accusative with the Infinitive, as well as by *quōd*. (See § 194, *Rem. 2* (b).)

Remark 4.—*Nōn quō*, *nōn quōd* (rarely *nōn quiā*) are often used with the Subjunctive to state an *alleged* reason; when the *real* reason follows, it is introduced by *sēd quiā* (*sēd quōd*) with the Indicative.

Remark 5.—Dependent Causal Sentences are Nouns, usually limiting the Predicate like a Causal Ablative. The Causal Conjunctions *quōd*, *quiā*, etc. are Relative words.

EXERCISE LXI.

§ 199. Vocabulary.

Liscūs, -ī, *Liscus*.

grāvītēr, *severely*.

quōd (Conj.), *because*.

tām (Adv.), *so*.

nēcessāriūs, -ā, -ūm, *necessary, critical*.

prōpinquūs, -ā, -ūm, *near*.

Hārūdēs, -ūm, *the Harudians*.

quiā, *because* (of the determining reason).

quōniām (quūm + jām), *since, be-*

cause (as everybody knows—introducing any casual circumstance).

undē (Rel. Adv.), *whence, from which*.

praesens, -ent-īs, *present*.

rēligiō, -ōn-īs, *religion, a vow*.

sūperstitiō, -ōn-īs, *superstition*.

conciiliūm, -ī, *council*.

partim (Adv. § 31, *Rem. 2*), *partly*.

praetēr mōdūm, *unduly, beyond measure*.

rātiō, -ōn-īs, *plan, reason*.

accūs-ō, -ā-rē, -ā-vī, -āt-ūm, *to censure, accuse, bring to trial*.

sub-lēv-ō, -ā-rē, -āv-ī, -āt-ūm, *to relieve*.

incūs-ō, -ā-rē, -āv-ī, -āt-ūm, *to blame, censure*.

intrō-dūc-ō, -ē-rē, -dūx-ī, -dūct-ūm, *to introduce*.

corrump-ō, -ē-rē, corrūp-ī, corrupt-ūm, *to corrupt*.

rē-prēhend-ō, -ē-rē, rēprēhend-ī, rēprēhens-ūm, *to rebuke*.
 vāc-ō, -ā-rē, -āv-ī, -āt-ūm, *to be unoccupied*.
 jact-ō, -ā-rē, -āv-ī, -āt-ūm, *to toss about, to discuss*.

EXAMPLES.

Rēs itā sē hābēt,	<i>This is the case (the thing thus has itself).</i>
Multīs praesentibūs (§ 192),	<i>In the presence of many.</i>
Civitatī (§ 142) cōnsulērē,	<i>To consult for, look to, the state.</i>

Translate into English.

Caesār, principibūs convocatīs, Divitiacūm et Liscūm graviter accusat quod tam necessariō temporē, tam propinquīs hostibūs¹ ab iis nōn sublevētūr;² multō³ etiā gravius, quod ab iis sit² destitutūs queritūr. Aeduī legatōs miserunt questum³ quod Hārūdēs agrōs eōrūm popularentūr. Socratēs necātus est, nōn quod jūventutē corrupērēt⁵ et novās superstitiōnēs intrōducērēt, sed quia Athēniensēs de scelēribus rēprēhendēbat.⁵ Id eā ratiōne Caesār fecit; quod nolēbat eū locū undē⁶ Helvētiī discēsserant vacāre.⁷ Dumnōrix sē in Galliā relinqui⁷ volēbat, partim quod insuetūs navigandī⁸ mārē timērēt,² partim quod religiōnibūs impēdirētūr.² Caesār, conciliō convocatō, centuriōnēs omniū ordinū⁹ vehementer incūsavit quod de rebūs minime ad eos pertinentibūs¹⁰ sententiā dixissent. Quōniām civitatī cōsulērē nōn possum, mihi cōsulām. Quōniām rēs itā sē hābēt, in urbem redēamūs.¹¹

Translate into Latin.

Caesar cut down the bridge which he had built (see p. 277, examples) over the Rhine, because he was unwilling

¹ § 192.² § 198 (b).³ § 164.⁴ § 185 (a).⁵ § 198, Rem. 4.⁶ § 129, Rem. 10.⁷ § 194, Rem. 2 (a).⁸ § 135 (a).⁹ § 132.¹⁰ § 191, 2 (a).¹¹ § 189, Rem. 1.

for the Germans to follow him into Gaul. Was not Aristides banished from his country because (*as men thought*) he was unduly just? The Aeduans complained that (*because*) Ariovistus had (*as they alleged*) led a great army of Germans across the Rhine. Caesar, because he was unwilling (*a fact*) for these things to be discussed in the presence of the ambassadors, quickly dismissed the council. The consul said that, since he could not consult for the state, he would look to his own safety. You desire to slay me, not because (*as you allege*) I have violated the laws of the commonwealth, but because (§ 198, *Rem. 4*) I have rebuked you severely for your crimes. The shepherd blamed his son strongly, because he had neglected to shear the sheep. Since this is the case, let us set out. Liscus said that, since such was the case, he would speak a few things.

FINAL AND CONSECUTIVE PROPOSITIONS.

§ 200. RULE LVII.—*Subjunctive of Purpose*.—(a) Final Clauses expressing *Purpose* are put in the Subjunctive.

(b) Final Clauses are introduced by *ut*, *that* (Negative *nē*, *that not*, *lest*), *quō* = *ut eō*, *that thereby*, *in order that* (especially with Comparatives), the Relative Pronoun *quī* = *ut is* (see § 233), and the Relative Adverbs *ubī*, *undē*, etc.; as,

Ēdō ut vivām, nōn vivō ut edām, I eat *to* (*in order that I may*) live; I do not live *to* eat.

Cervūs fūgit nē ā cānībūs corripērētūr, the stag fled *that he might not be caught* by the hounds.

Caesār pontēm fēcīt quō fāciliūs flūmēn transīrēt, Caesar built a bridge *that he might* the more easily cross the river.

Caesār ēquītēs praemīsīt quī (= ūt ī) viām explōrārent,
Caesar sent the cavalry in advance *to examine* the road.

Lōcūm ūbī cōnsīdērēt dēlēgīt, he selected a place where he might encamp (that he might, etc.).

Remark 1.—*Ūt nē* is sometimes used instead of *nē*, but not after Verbs of Negative meaning.

Remark 2.—After Verbs of *Admonishing* and *Allowing*, *Bidding* and *Forbidding*, *Beseeching* and *Compelling*, *Resolving* and *Striving*, *Willing* and *Wishing*, Final Clauses are Object-Clauses. With these Verbs the Infinitive is frequently used instead of *ūt* with the Subjunctive. (See § 194, *Rem. 2 (a).*) Here translate *ūt*, *to*, not *in order that*; and *nē*, *not to*.

Remark 3.—After many of these Verbs *ūt* is frequently omitted. So *nē* after *cāvē*.

Remark 4.—*Ūt* is often preceded in the leading clause by a Correlative, such as *eō*, *on that account*, *idcirco*, *therefore*, etc.

Remark 5.—Instead of *nē*, *quōmīnūs* (*quō + mīnūs = that thereby the less*) is often used after Verbs of *Hindering*, *Refusing*, and the like; as, *nīhīl Caiō obstāt quōmīnūs ād tē scrībāt*, nothing *hinders* Caius *from writing* to you. The relation is partly one of *Purpose*, partly *Result*. (See § 201, *Rem. 2.*)

Remark 6.—After Verbs of *Fearing* and equivalent expressions, *nē* is translated *that*, *lest*, *ūt*, *that—not*, the Final Sentence being constructed with reference to the *contrary wish* implied in the Verb of *Fearing*; *ūt (nē nōn)* introduces the object wished; *nē*, *that*, *lest*, the object not wished; as, *vērēōr ūt rēdeāt*, I fear *that* he may *not* return (I wish that he may); *vērēōr nē rēdeāt*, I fear *that* he may return (I wish that he may not). After Negative Clauses *nē nōn* is regularly used instead of *ūt*; as, *nōn vērēōr nē nōn rēdeāt*, I do not fear *that* he will *not* return.

Remark 7.—Pure Final Clauses, as a rule, take the Present and Imperfect Subjunctive only. Verbs of *Fearing* are followed by the Present and Perfect Subjunctive, and (after Past Tenses) by the Imperfect and Pluperfect.

For other ways of expressing *Purpose*, see p. 278; § 191, 3 (b).

§ 201. RULE LVIII. — *Subjunctive of Result.* — (a) Consecutive Clauses expressing *Result* are put in the Subjunctive.

(b) Consecutive Clauses are introduced by *ūt*, *that* (Negative *ūt* — *nōn*, *that* — *not*), the Relative Pronoun *quī* = *ūt* *is* (see § 233, 2), the Relative Adverbs *ūbī*, *undē*, etc., and (after Negatives) *quīn* = *ūt nōn*; as,

Ēpāmīnōndās paupertātēm ādeō fācīlē perpersūs est ūt dē rē publicā nihīl praetēr glōriām cēpērīt, Epaminondas bore poverty so easily *that* he received nothing but glory from the state.

Īn eō stātū rēs nōstrae sunt ūt nōn possint mīseriōrēs, my affairs are in that (such a) condition *that* they cannot be more wretched.

Nōn *is sūm quī* (= *ūt ēgō*) *mortīs pēriculō terreār*, I am not such a one as to be terrified by the danger of death (I am not the man to be, etc.).

Nihīl tām diffīcīlē est quīn (= *ūt nōn*) *quaerendō investigārī possīt*, nothing is so difficult *that* it cannot be traced out by searching.

Remark 1.—Consecutive Clauses are used—

(a) After Demonstratives (*tālīs*, *tantūs*, *tām*, *ādeō*, *sīc*, etc.) in the leading clause.

(b) After Verbs of *Effecting* (*fāciō*, *effīciō*, etc.).

(c) After Impersonal Verbs, such as *it Happens*, *it Remains*, *it Follows*, etc.

(d) After many Abstract Nouns and Adjectives with *essē* (*cōnsuetūdō*, *mōs*, *jūs est*, *rēliquūm est*, *proximūm est*, *aequūm est*, etc.).

(e) With the Relative *quī* after such Adjectives as *dignūs*, *indignūs*, *īdōneūs*, etc.

(f) After *quām quī* or *quām ūt* following a Comparative.

(g) After *Indefinite Expressions*, such as *est quī*, *there is some one who*; *sunt quī*, *there are some who*; *nēmō est quī*, *there is no one*

who; *quīs est quī, who is there who* —? etc. But when *sunt quī = nōnnullī*, the Indicative is used.

Remark 2.—Verbs and expressions of *Hindering* and *Resisting*, *Delaying* and *Omitting*, and the like, also of *Doubt* and *Uncertainty*, are followed by *quīn* and the Subjunctive, *but only after a Negative or a Question implying Negation*; as, *Germānī rētīnērī nōn pōtērant quīn in hostēs tēlā conjicērent*, the Germans could not be restrained from hurling darts against the enemy. *Fācērē nōn possūm, quīn cōtīdiē lītērās ād tē mittām*, I cannot help from sending you a letter every day. (For *nē* and *quōmīnūs*, with the Subjunctive after Verbs of *Hindering*, *Refusing*, and the like, see § 200, *Rem. 5.*)

Remark 3.—After *Negative Indefinite Expressions*, *quīn* (= *quī nōn, quae nōn, quōd nōn*) with the Subjunctive of Result also occurs; as, *nēmō est quīn sciāt*, there is no one but knows (*who does not know*).

Remember that *Negative Purpose* is expressed by *nē*;
 “ that *Negative Result* is expressed by *ūt nōn*.

NOTE.—As a Purpose has reference to the future and is not a *fact*, but something conceived in the mind, it should obviously be expressed by the Subjunctive. A Result is a *Purpose accomplished*, and was regarded by the Romans not so much in the light of a fact as of what was intended to follow, or would naturally be expected to follow, in the circumstances; they gave it, therefore, the shape which it was supposed to have before it became a Result; hence the use of the Subjunctive.

EXERCISE LXII. (*ūt; nē; quō.*)

§ 202. Vocabulary.

commūtātiō, -ōn-īs, <i>change.</i>	mōtūs, -ūs, <i>movement, insurrection.</i>
ālācrītās, -tāt-īs, <i>cheerfulness.</i>	collōquī, -lōcūtūs sūm, <i>to confer, converse.</i>
mortī-fēr, -ā, -ūm, <i>mortal, deadly.</i>	ex ēquīs or ēquō, <i>on horseback.</i>
pristīnūs, -ā, -ūm, <i>former.</i>	ītēm (Conj.), <i>likewise.</i>
commūnicātiō, -ōn-īs, <i>communication.</i>	sūbitō (Adv.), <i>suddenly.</i>
neu, or nēvē (Final Conj.), <i>and that not, nor (after a Final Sentence).</i>	ūnā (<i>partē, § 170</i>) (Adv.), <i>together.</i>
	contīnens, -ent-īs, <i>continent.</i>

ad-dūc-ō, -ē-rē, addūx-i, addūct-ūm, *to lead against.*

praecep-i-ō, -ē-rē, praecep-i, praecept-ūm, *to instruct, enjoin.*

ē-dīe-ō, -ē-rē, ēdīx-ī, ēdict-ūm, *to issue an edict.*

in-stītu-ō, -ē-rē, instītu-ī, instītūt-ūm, *to instruct, teach.*

incend-ō, -ē-rē, incend-ī, incens-ūm, *to set on fire.*

ex-ūr-ō, -ē-rē, exūss-ī, exūst-ūm, *to burn up.*

in-nasc-ō-r, -ī, innāt-ūs sūm, *to spring up.*

tīme-ō, -ē-rē, tīmu-ī, *to fear (as a coward).*

mētū-ō, -ē-rē, mētū-ī, *to fear, to be apprehensive.*

vēre-ō-r, -ē-rī, vērit-ūs sūm, *to feel awe of, to fear.* As *tīmeō* and *mētuo* have no Supine-stem, the parts formed from that stem are supplied by *vēreōr* in either sense.)

cōquō, -ē-rē, cox-ī, coct-ūm, *to cook.*

pāc-ō, -ā-rē, -āv-ī, -āt-ūm, *to subdue.*

impēr-ō, -ā-rē, -āv-ī, -āt-ūm (Intr.), *to command, order.*

EXAMPLES.

	Negative Purpose.	Negative Result.
<i>That — not,</i>	Nē,	Ūt nōn.
<i>That — no, that — not any,</i>	Nē ullūs,	Ūt nullūs.
<i>That no one,</i>	Nē quis,	Ūt nēmō.
<i>That no one at all,</i>	Nē quisquām,	Ūt nēmō omniūm.
<i>That — never,</i>	Nē unquām,	Ūt nunquām.
<i>That nothing,</i>	Nē quīd,	Ūt nīhīl.
<i>That — nowhere,</i>	Nē usquām (nēcūbī),	Ūt nusquām.

Tantā vis prōbitātis est ūt eām vēl in hostē dilīgāmūs, *So great is the power of honesty, that we love it even in an enemy.*

N. B.—In *Final Propositions of Result*, the *Subjunctive* is translated like the *Indicative* of the same tense.

Ōpērām dārē,	<i>To take care, to give attention to.</i>
Pracēptūm est,	<i>Instructions were given (§ 115, III.).</i>
Ēdictūm est,	<i>An edict was issued (§ 115, III.).</i>
Pāter filiō pracēpīt nē unquām mentīrētūr,	<i>The father instructed his son never to lie.</i>
Dōmīnūs servō impērāvīt ūt ēquūm infrēnārēt,	<i>The master commanded the servant to bridle the horse.</i>
Dōmīnūs servō impērāvīt nē ēquūm infrēnārēt,	<i>The master ordered the servant not to bridle the horse.</i>

Translate into English.

Īd mīhī sīc ērīt grātūm ūt grātiūs essē nīhīl possīt. Eā nōn ūt tē instītuērēm scrīpsī. Cacsār castellā commūnīt,

*quō*¹ *fāciliūs* *Helvētiōs* *prōhibērē* *possit*. *Oppidānī* *multīs* *cūm* *lācrimīs* *impērātōrēm* *obsecrābant* *nē*² *oppidūm* *incendērēt*. *Praecēptūm* *ērāt* *Lābiēnō* *nē* *proeliūm* *committērēt*. *Ēssē*³ *nōs* *oportēt* *ūt* *vivāmūs*, *nōn* *vivērē* *ūt* *edāmūs*. *Īn* *eō* *itinerē* *Orgētōrix* *persuāsīt* *Casticō*⁴ *ūt* *regnūm* *īn* *cīvitatē* *suā* *occūpārēt*; *itemquē* *Dumnōrigī*⁴ *Aeduō*, *frātrī*⁵ *Dīvitiācī*, *ūt* *īdēm* *cōnārētūr* *persuāsīt*. *Raurācīs*⁴ *persuāsūm* *ērāt*⁶ *ūtī*, *oppidīs* *suīs* *vīcīsquē* *exūstīs*,⁷ *ūnā* *cūm* *Helvētiīs* *prōfīciscērentūr*. *Cōnsul* *ēdixīt* *nē* *quisquām* *īn* *castrīs* *coctūm* *cībūm* *vendērēt*. *Tantūs* *tīmōr* *omnēm* *exercitūm* *sūbitō* *occūpāvit* *ūt*⁸ *omniūm* *ānīmōs* *perturbārēt*. *Hāc* *ōrātiōnē* *hābitā*,⁷ *tantā* *commūtātiō* *factā* *est* *ūt* *summā* *ālācritās* *ēt* *cūpīditās* *bellī* *gērendī*⁹ *īn* *nātā* *essēt*. *Lēgēm* *brēvēm* *essē*¹⁰ *oportēt* *quō* *fāciliūs* *āb* *impērītīs* *tēneātūr*. *Cōnsul* *mīlītībūs* *impērāvīt* *nē* *ullūm* *cīvēm* *interfīcērent*. *Caesār* *vērītūs* *nē* *ullūs* *mōtūs* *īn* *Galliā* *fīērēt*, *Lābiēnūm* *īn* *contīnentē* *rēlīquīt*. *Mīlītēs* *mētūunt* *nē* *mor* *tīfērūm*¹¹ *sīt* *vulnūs* *Scīpiōnīs*. *Tīmēō* *ūt*¹² *frātrēs* *meī* *ād* *urbēm* *pervēniant*. *Caesār* *mīlītēs* *cōhortātūs* *est* *ūt* *sūae* *pristīnae* *virtūtīs* *mēmōriām* *rētīnērent*, *neū* *perturbārentūr* *ānīmō*.¹³ *Ōperā* *dābātūr* *nē* *quōd* *iīs*¹⁴ *collōquiūm* *intēr* *sē*, *nēvē* *commūnicātiō* *essēt*.

Translate into Latin.

The enemy ran forward so swiftly *that* time was not (§ 201 (b)) *given* to our men for throwing their darts. So great a panic took possession of the citizens *that* (§ 201, *Rem. 1 (a)*) no man *was able* to take up arms. An edict has been issued *that* no one leave the town. Instructions had been given to the horsemen *not to pursue* the enemy too far. Wise men

¹ § 200 (b).

² § 200, *Rem. 2*.

³ § 111, 8.

⁴ § 142.

⁵ § 127.

⁶ § 179, *Rem. 2*.

⁷ § 192.

⁸ § 201, *Rem. 1 (a)*.

⁹ § 184.

¹⁰ § 194, *Rem. 2 (e)*.

¹¹ § 128, B.

¹² § 200, *Rem. 6*.

¹³ § 170, *Rem. 3*.

¹⁴ § 146.

eat *to live*, but fools and gluttons live *to eat*. I advise you, my son, *never* (§ 200, *Rem. 2*) *to believe* a liar. Balbus is such a liar (*so lying*) *that he is never believed* (*it is never believed to him*). I fear *that some one* has announced our plans to the enemy. Ariovistus demanded *that they should confer* on horseback, *and not bring* more (*ampliūs*) than ten horsemen apiece to the conference. The Belgians, fearing (*having feared*) *that if all Gaul were subdued* (*Abl. Abs.*) the army of the Romans *would be led against* (*ad*) them, collected great forces. The citizens feared *that the auxiliaries would not reach* the city. Caesar commanded (*impērārē*) the soldiers *to run forward* swiftly, *and not give* the enemy time for collecting themselves. Ariovistus said that he feared *that snares were prepared* for him. It has been said that brave men do not fear death. The consul thought that Catiline had formed the design of setting the city on fire. An edict was issued *that no bread* (*nothing of bread*) should be introduced into the camp.

EXERCISE LXIII. (*quīn; quōmīnūs.*)§ 203. *Vocabulary.*

dūbiūs, -ā, -ūm, <i>doubtful.</i>	custōs, custōd-īs, <i>guard.</i>
compellā-rē, <i>to reproach, upbraid.</i>	itāquē (Conj.), <i>and so, therefore, accordingly.</i>
dūbitā-rē, <i>to doubt.</i>	haud multūm (§ 153), <i>not much, not far.</i>
conjunctiō, -ōn-īs, <i>friendship, intimacy.</i>	Parmēniō, -ōn-īs, <i>Parmenio.</i>
āvōcā-rē, <i>to call away, separate.</i>	mēdicūs, -ī, <i>physician.</i>
investigā-rē, <i>to investigate.</i>	mēdicāmentūm, -ī, <i>dose of medicine.</i>
Cīmōn, -ōn-īs, <i>Cimon.</i>	
flē-ō, flē-rē, flēv-ī, flēt-ūm, <i>to weep.</i>	
obst-ō, obstā-rē, obstit-ī (obstātūrūs) (Intr.), <i>to stand in front of, hinder, prevent.</i>	
impēdi-ō, -ī-rē, -īv-ī, -īt-ūm (Tr.), <i>to tangle the feet, hinder, prevent.</i>	
dē-terre-ō, -ē-rē, dēterru-ī, dēterrīt-ūm, <i>to frighten off, deter, prevent.</i>	
praeter-mitt-ō, -ē-rē, -mīs-ī, -miss-ūm, <i>to pass by, leave undone.</i>	
circum-vēni-ō, -ī-rē, -vēm-ī, -vent-ūm, <i>to surround.</i>	
bīb-ō, -ē-rē, bīb-ī, bībīt-ūm, <i>to drink.</i>	

ad-spīc-i-ō, -ē-rē, adspex-i, aspect-ūm, to look at.
im-pōn-ō, -ē-rē, impōsu-i, impōsit-ūm, to post, place.
fru-ō-r, fru-i, fruct-ūs sūm, to enjoy.

EXAMPLES.

Fiērī nōn pōtest quīn ventūrūs sūt (§ 201, Rem. 2),	{	It cannot be that he is not going to come (but that he is going to come); he is certainly going to come.
Nunquām Balbūm adspexit quīn eūm frātrīcīdām compellārēt,		
Militēs rētīnērē nōn possūm quīn longiūs prōcurrant,		He never saw Balbus without upbraid- ing him as a fratricide. I cannot restrain the soldiers from rush- ing forward too far.
Fācērē or mihī tempērārē,	{	nōn possūm quīn fleām, I cannot help from weeping.

Quīn is often best translated by *from* or *without* with the Verbal in
-ing.

Nōn est dūbiūm Nēgārī nōn pōtest Quīs dūbitāt	{	quīn (§ 201, Rem. 2) Deūs mun- dūm rēgūt,	{	There is no doubt It cannot be denied Who doubts	{	that God rules the world.

After expressions of *Doubt*, quīn is best translated by *that*.

Nihil praetermisi quīn (§ 201, Rem. 2) ad tē vēniām,	{	I have left nothing undone to come to you. Nothing hinders Caius from com- ing.
Nihil Cāiō obstat quōmīnūs (§ 200, Rem. 5) vēniāt,		
Nihil obstat quōmīnūs Cāiūs vēniāt,		
Pēr mē stāt quōmīnūs vēniās,		It is my fault (i. e. through my hin- drance) that you do not come.
Quid tē impēdivit quōmīnūs vēnīrēs,		What prevented you from coming?
Mīnimūm (§ 153) abfuit quīn cūderēt,		He was very near falling.

Translate into English.

Nōn dūbiūm est quīn virtūs summūm sūt bōnūm.¹ Balbūm
nunquām adspexit quīn eūm prōdītōrēm² compellārēt. Fiērī
nōn pōtest quīn āliī ā nōbīs dissentiant. Nōn dūbitāvīt Ad-
herbāl quīn Jūgurthā eūm interficērē cōnārētūr. Quīs dū-

¹ § 128, Rem. 7.

² § 151 (b).

bītārē pōtest quīn multō¹ turpiūs sīt fallērē² quām falli? Germānī rētīnērī nōn pōtuērunt quīn īn nōstrōs tēlā conjicērent. Pēr Cōnsīdiūm stētīt quōmīnūs Caesār Helvētiōs circumvēnīrēt. Orgētōrix nōn dūbītāt quīn brēvī tempōrē³ tōtīūs Gallīae regnūm occupātūrūs sīt. Altītūdō flūmīnis hostēs dēterrēbāt quōmīnūs transīrē cōnārentūr. Nīhīl prae-termīsīt Cīcērō quīn Pompēiūm ā Caesārīs conjunctiōnē āvocārēt. Nīhīl tām diffīcīlē est quīn quaerendō investīgārī possīt. Cīmōn nunquām īn hortīs custōdēm impōsuīt, nē quīs impēdīrētūr quōmīnūs fructībūs⁴ fruērētūr. Parmēniō audīvērāt vēnēnūm ā Phīlippī mēdicō rēgī⁵ pārārī;⁶ ītāquē ēpistōlā scriptā⁷ eūm dēterrērē vōluīt quōmīnūs mēdicāmentūm bībērēt quōd mēdicūs dārē cōstituērāt.

Translate into Latin.

It cannot be denied that Caesar was (a man) of the greatest courage. Who can doubt that our men are able to sustain the attack of the enemy (for) many months? The general *will certainly* relieve us in a few days. It cannot be denied that your son was born many years (§ 164, *Rem. 3* (b)) after the building (§ 191, 3 (c)) of the city. I never converse with you *without becoming* wiser. What hinders us *from persuading* Marius *not to storm* the town? It was not Cicero's fault that Pompey was not separated from intimacy with (of) Caesar. The army was not far *from being beaten* and sent under the yoke. The soldiers could not be restrained *from rushing forward* with a great shout. Orgetorix was not far *from getting possession of* the government of all Gaul. There is no man *but knows* (§ 201, *Rem. 3*) that all things are ruled by God. The queen could not help *weeping*.

¹ § 164.

³ § 171.

⁵ § 141.

⁷ § 192.

² § 180, *Rem. 1*.

⁴ § 167, 1.

⁶ § 194.

CONDITIONAL PROPOSITIONS.

§ 204. 1. A Conditional Proposition consists of two Clauses, one expressing the *Condition*, the other the *Conclusion*.

The Clause containing the *Condition* is called the *Protasis*.

The Clause containing the *Conclusion* is called the *Apodosis*.

Condition (Protasis).

If you speak the truth,

Conclusion (Apodosis).

I have broken the laws.

 The *Protasis* is the *Dependent Clause* (Adverbial); the *Apodosis* is the *Principal Clause*.

2. The Conditional Clause (*Protasis*) is usually introduced by the particle *sī*, *if*;—negative *sī nōn*, *if not*, *nīsī* (*nī*), *unless*, *sīn*, *but if*.

Sī nōn negatives the Verb or some special word; *nīsī* negatives *the whole Clause*. Sometimes there is no difference.

Remark 1.—*Nīsī*, *unless* (also *nīsī sī*, *except in case*) is regularly used instead of *sī nōn* after Negatives; as, *Parvī sunt fōrīs armā*, *nīsī est cōnsiliūm dōmī*, of small account are arms abroad, *unless* there is wisdom at home. But *sī nōn*, and not *nīsī*, must be used in Clauses that have a *Concessive* sense. *Nīsī* is often subjoined to Negatives with the meaning *but*, *only*, *except*; as, *posthāc nēmō nīsī stultissimūs hōc nōn faciēt*, henceforth none *but* the most arrogant fool will fail to do this.

Remark 2.—If a Conditional Clause is followed by a second Conditional Clause *opposed to the former one*, this second Clause is introduced by *sīn* (*sīn autēm*), *but if*; as, *hunc mihī timōrēm ēripē: sī vērūs est, nē opprimār; sīn falsūs, ūt tandēm aliquandō timērē dēsīnām*, rid me of this feeling of fear; if it is well founded, that I may not be crushed by it; *but if* (on the other hand) groundless, that now at last I may cease to be afraid. (Negatively, *sīn mīnūs*, *sīn ālitēr*).

Remark 3.—*Nisī fortē, unless perchance, nisī vērō, unless indeed,* introduce an *exception*. The former is often, the latter always, used ironically. The Mood is the Indicative; as, *Dēfensiō contrā vim nunquām optandā, sēd nōnnunquām nēcessāriā est, nisī vērō illē diēs, quō Ti. Gracchūs est caesūs, rēm publicām nōn vulnerāvit*, resistance to violence ought never to be desired, but sometimes it is necessary; *unless perhaps* that famous day, when Ti. Gracchus was slain, inflicted no wound on the common weal.

Remark 4.—*Dūm, dummodo* (negative *dūm nē, dummodo nē*) are used with the *Present* and *Imperfect Subjunctive* in *Provisos*—*if only, provided only*; as, *dūm rēs māneant, verbā fingant arbitrātū suō*, let them invent words at pleasure, *provided only* facts remain.

Remark 5.—Sometimes *sī* is omitted and the Condition expressed by an *Independent Proposition*; as, *nēgāt quis, nēgō: aīt, aīō*, (if any one) says no, I say no; (if any one) says yes, I say yes.


Remark 6.—The Condition may be implied in (a) a Phrase, (b) in an Indefinite Relative, (c) in a Participle, (d) in an Imperative or Interrogative Clause, or (e) altogether omitted (as, *Nullā prōfectō aliā gens tantā mōlē clādīs nōn obrūtā essēt*, Surely no other nation would have failed to be crushed *by such weight of disaster* (i. e. *if such weight of disaster* had come upon it).

§ 205. Conditions are of three kinds—

- I. *The (Indicative) Simple Condition* (Indicative in both Clauses).
- II. *The (Subjunctive) Condition of Possibility* (Present and Perfect Subjunctive).
- III. *The (Subjunctive) Condition of Unreality* (Imperfect and Pluperfect Subjunctive).

§ 206. RULE LIX.—*The Simple Condition.*—*Assuming as a fact* the Supposition, the Simple Condition represents the Conclusion as necessarily following. The Indicative (any tense) is used in both Clauses; e. g. *Sī vērā dicīs, lēgēs violāvī, if you speak the truth, I have*

broken the laws. *Sī nōn līcēbāt, nōn nēcessē ērāt, if it was not lawful, it was not necessary.*

 Observe that no opinion is implied as to the *actual truth* of the Supposition. What is stated as a fact is simply this: Granted the Supposition, the Conclusion must follow.


Remark 1.—As stated above, the Mood in the Conclusion (Apodosis) is, *as a rule*, in the Indicative, but it may also be in the Imperative or Subjunctive, according as a *Command, Wish, or Modest Assertion* is to be expressed; e. g. *sī dormīs, expergis-cērē, if you are sleeping, awake.* *Pēreām mālč, sī nōn optīmūm ērāt, I wish I may be hanged if it were not the best course.*

Remark 2.—In the expression of a *General Truth*, we find the Subjunctive (2d person Singular), the Subject being *indefinite* (i. e. *you = one, any one*) in the Protasis of a Simple Condition, combined with the Present Indicative in the Apodosis; e. g. *Bōnūs tantummōdō segnīōr fīt, ūbī neglēgās, āt mālūs improbiōr, A good man merely becomes more inactive if one neglects him, but a bad man becomes more vicious.* So after *sī quīs.*

For the *Simple Condition* in *Ōrātiō Oblīquā*, see § 245, 4 (1).

For *Cūm* used Conditionally, see § 220, *Rem. 2.*

§ 207. RULE LX.—*The Condition of Possibility.*—The Condition of Possibility represents the Supposition as purely *imaginary*, yet as one *still possible*, and takes the Present or Perfect Subjunctive in both Clauses according as the action is one of continuance or completion; e. g. *Sī hōc dīcām, mentiār, if I should say this, I would be telling a lie.* *Īd sī accīdērīt, sīmūs armātī, if that should turn out to have happened, we should be ready armed.*

 The action is Present or Future.

Remark 1.—Though, *as a rule*, the Subjunctive occurs in both Clauses, we often find the Indicative (especially the Future) in the Conclusion (Apodosis) to emphasize a fact; e. g. *transīrē Tībērīm ēt intrārē, sī possīm, castrā hostiūm vōlō, I wish to cross the Tiber and enter the camp of the enemy if I can.*

For Indicative in the Conclusion of a *General Truth*, see § 206, *Rem. 2*.

Remark 2.—*Nōn possūm* (with an Infinitive) regularly stands in the Conclusion (Apodosis) instead of *nōn possim*, if the Condition (Protasis) is negative (*nīsī, sī nōn*); e. g. *nēquē amicitiam tuērī possūmus, nīsī aequē amīcōs ēt nōsmēt ipsōs dīlīgāmūs*, *nor could we preserve friendship unless we should love our friends as our very selves*. So often the Indicative of other forms of *possē*, of *vellē*, etc.

Remark 3.—Sometimes a thing really *impossible* is, by a trick of rhetoric, represented for argument's sake as *still possible*; e. g. *Tū sī hīc sīs, alitēr sentiās*, *if you were in my place, you'd feel differently*. (In such cases, the Present Subjunctive is used in both clauses.)

For the *Condition of Possibility* in *Ōrātiō Oblīquā*, see § 245, 4 (2).

§ 208. RULE LXI.—*The Condition of Unreality.*—The Condition of Unreality presents the Supposition as *contrary to fact*. It takes the Imperfect and Pluperfect Subjunctive in both Clauses; the *Imperfect* referring to *Present* time, the *Pluperfect* referring to *Past* time; as, *Īd fācērēm, sī possēm*, *I would do it if I could* (*I cannot — Present time*); *Īd fēcissēm, sī pōtuissēm*, *I would have done it if I could* (*I could not — Past time*).

<i>Sī pēcūniūm hābērēt, dārēt,</i>	{ If he <i>had</i> money (he <i>has</i> not), he <i>would</i> give it (<i>now</i> — <i>Present</i> time).
<i>Sī pēcūniūm hābūissēt, dēdissēt,</i>	{ If he <i>had had</i> money (he <i>had</i> not), he <i>would have given</i> it (<i>then</i> —at some <i>Past</i> time).

Sometimes the time is different in the two clauses, each Tense retaining its force of opposition to the Present or Past.

Remark 1.—The Imperfect is sometimes used in the *sī*-clause where we should expect the Pluperfect, the action being represented as *continuing* from the Past into the Present; as, *hīc sī*

mentis essēt, *exercitūm* *ēdūcērē* *nōn* *ausūs* essēt, if he *were* in his right mind (he *is* not and *was* not), he *would* not have dared to lead out his army.

Remark 2.—If the Verb in the Conclusion of the *Condition of Unreality* denote *Power, Possibility, Duty, Necessity*, and the like, or if it be in the Active or Passive Periphrastic Conjugation, or be modified by the Adverbs *paenē* or *prōpē*, it regularly stands in the Imperfect or Perfect *Indicative*; as, *Dētērī* pōtuīt *exercitūs*, *sī* *quis* *aggrēdī* *ausūs* essēt, the army *could* have been (it was not) destroyed if any one *had* dared to attack (it). *Hunc* *pātrīs* *lōcō*, *sī* *ullā* *in* *tē* *piētās* essēt, *cōlērē* *dēbēbās*, this man you *ought* to have revered as a father, if you *had* had a spark of dutiful affection. In the same way occurs the Indicative of *essē* with *Neuter Predicative* Adjectives and Substantives.

Remark 3.—To represent vividly how near a thing came to happening, which might have happened under a certain condition (yet which did not happen), the Pluperfect *Indicative* is sometimes employed in the Conclusion; as, *Praeclārē* *vīcērāmūs*, *nīsī* *fūgientēm* *Lēpidūs* *rēcēpissēt* *Antōniūm*, we *had* (surely) *won* a glorious *success* (we came within an ace of it), *had* not Lepidus *received* the fleeing Antony.

The *Imperfect Indicative* is employed in the Conclusion (*Aposis*) when the action is represented as *begun*, as *partially* accomplished and which would have been accomplished but for the action in the Condition (*Protasis*); as, *Caecinā* *circumvēniēbātūr*, *nī* *prīmā* *lēgiō* *sē* *oppōsuissēt*, Caecina *was being* *surrounded* (and would have been surrounded), *had* not the first legion *barred* the way.

In such sentences the *nīsī*—or *sī*—clause usually follows.

For the *Condition of Unreality* in *Ōrātiō Oblīquā*, see § 245, 4 (3).

☞ For Optative Subjunctive with *ūtīnām*, etc., see § 189, I., *Remark 2*.

EXERCISE LXIV.

§ 209. *Vocabulary.*

praeceptūm, ī, *precept*.

inimicitia, -ae, *enmity*.

adhuc (Adv.), *still, yet*.

incitā-rē, *to arouse*.

perpetuus, -ā, ūm, *unending*.

invitā-rē, *to invite*.

mātūrē (Adv.), soon.

ūtīnām (Interj.), Oh that! I wish that.

stīpendiūm, -ī, tribute, tax.

quōtanniś (Adv.), yearly.

vērā dicērē, to speak truth (true things).

subvēnīrē ālleuī, to come to one's assistance.

mīnu-ō, -ē-rē, mīnu-ī, mīnūt-ūm, to make less, weaken.

exerce-ō, -ē-rē, exercu-ī, exercīt-ūm, to exercise.

sūbīg-ō, -ē-rē, sūbēg-ī, sūbact-ūm, to subjugate.

lācess-ō, -ē-rē, lācessīv-ī, lācessīt-ūm, to provoke.

injūriā lācessērē, to provoke by injury, to injure.

dōle-ō, dōl-ē-rē, dōlu-ī, dōlīt-ūm, to grieve.

convēni-ō, -ī-rē, convēn-ī, convent-ūm, to agree.

pend-ō, pend-ē-rē, pēpend-ī, pens-ūm, to weigh, to pay.

rēsponde-ō, -ē-rē, rēspond-ī, rēspons-ūm, to answer.

cāve-ō, -ē-rē, cāv-ī, caut-ūm, to avoid.

Translate into English.

Mēmōriā mīnuītūr nīśī eām *exerceās*.¹ Sī haec cīvītās est, cīvīs sūm ēgō.² Sī Helvētiī flūmēn transīrē cōnentūr, Caesār eōs prōhībēbīt.³ Caesār Aeduīs bellūm *intūlissēt*, nīśī obsīdēs mīssissent.⁴ Ālexandēr, sī diūtīus *vīxissēt*, tōtūm orbēm terrārūm *sūbēgissēt*.⁴ Ūtīnām pātēr meūs *vīvāt*!⁵ Ūtīnām rēx *vīvērēt*!⁵ Caesār āb Ariōvistō postūlāvīt *nē* quām⁶ multītūdīnēm hōmīnūm īn Galliām *transdūcērēt*,⁷ *nēvē* (§ 202) Aeduōs injūriā⁸ *lācessērēt*⁷ *nēvē* hīs sōciīsquē eōrūm bellūm *īnferrēt*;⁷ “Sī īd ītā *fēcērīs*,”² īnquīt, “mīhī⁹ pōpūlōquē Rōmānō perpētūā āmīcītiā tēcūm¹⁰ *ērīt*.” Ād haec Ariōvistūs rēspondīt: “Aeduīs¹¹ injūriā⁸ bellūm nōn *īnfērām*,³ sī īn eō quōd convēnērunt *māneant*,³ stīpendiūmquē quōtanniś *pendant*.”³ Nīśī tē sātīs īncītātūm *essē*¹² *cōnfīdērēm*, plūrā *scribērēm*.⁴ Sīnē ferrō¹³ *fiērī* nōn *possēt* (*it would be impossible*) ūt āgrī cōlērentūr. Impērātōrē

¹ § 206, Rem. 2.

² § 206.

³ § 207, Rem. 1.

⁴ § 208.

⁵ § 189, I., Rem. 2.

⁶ § 89.

⁷ § 200, Rem. 2.

⁸ § 163, Rem. 2 (e).

⁹ § 146.

¹⁰ § 79, 2.

¹¹ § 141.

¹² § 194.

¹³ § 204, Rem. 6 (a).

interfectō¹ fieri nōn pōtest quīn exercītūs pellātūr. Sī vīs² mē flērē, prīmūm dōlendūm est³ ipsī tībī.⁴

Translate into Latin.

If you speak the truth, Cato has done (to) you a great injury. If this is the case (§ 199, Ex.), I will set out immediately to Rome. No man can be happy, *unless* his life is *ruled* by the precepts of virtue. If Caesar *had been able* to avoid these enmities, he *would be* still living. If I *knew*, I *would say*. If you *live* well, you will die happily. *I wish you had come* a little (§ 164) sooner. Ariovistus *would not have led* his army across the Rhine *unless he had been invited* by the Sequanians. It would be impossible to believe this report *if we did not know* that the messenger always speaks the truth. If I *had known* your danger, I *would have come* to your assistance. If I go to Rome, I will send you the money which you demand. If the Helvetians *had endeavored* to cross the river, Caesar *would have prevented* them. Ariovistus *would not be waging* war on the Aeduan if they *had paid* the tribute (§ 208, end). Without an army it is *impossible* to wage war (*it cannot happen that war be waged*).

CONCESSIVE PROPOSITIONS.

§ 210. Concessive Propositions, which are closely akin in form and use to Conditional Propositions, express something *granted* or *yielded*, and are introduced by the Concessive Conjunctions *etsi*, *tāmet* (*tāmenetsi*), *etiamsi*, *quamquā*, *quamvis*, *quantūvis*, *quamlibet*, *licet*, *ut* (negative *nē* = *granting that not*), *cū* in the sense of *although*, and the Relative *quī* (= *cūm is*)—all with the general meaning *although*.

¹ § 204, Rem. 6 (c).

² § 206.

³ § 185.

⁴ § 148.

§ 211. RULE LXII.—Of these Particles, the compounds of *sī* (*etsī*, *tāmet**sī*, *ētiamsī*) take (a) the Indicative if the Concession be represented as a *fact*, (b) the Subjunctive if the Concession be represented as *merely possible* or *contrary to fact*; as, (a) *Quōd crēbrō quis vīdēt, nōn mīrātūr*, *ētiamsī cūr fīāt nescīt*, what one often sees, he does not wonder at, *even though he does not know why 'tis done*. (b) *Ētiamsī mors oppetendā essēt, dōmī māl-lēm*, *even though death ought to be met*, I should prefer to meet it at home.

The Indicative, however, is the usual construction with these Particles.

§ 212. RULE LXIII.—*Quamquā*m in the best prose takes the Indicative, *quamvīs* the Subjunctive. *Licēt, ūt* (*nē*), *cū*m, and *quī* (= *cū*m *is, though he*) also take the Subjunctive, when used concessively; as,

(a) *Rōmānī, quamquā*m *itinerē et proeliō fessī erant, tāmen instructi prōcēdunt*, the Romans, *though they were wearied* by their marching and fighting, yet advance(d) in order of battle.

(b) *Mendāciū*m, *quamvīs* *occultētūr, tāmen turpē est*, a lie, *though it be concealed*, is yet a base thing.

(c) *Frēmant omnēs licēt, dicām quōd sentiō*, *though all cry out*, I shall say what I think.

(d) *Ūt haec concēdantūr, reliquā quī tandēm intellēgī possunt, granting that these things be allowed*, how can the rest be understood?

Remark 1.—The complement of a Concessive Sentence is an Adversative Proposition introduced by *tāmen* (see examples above).

Remark 2.—In later writers we find *quamquā*m used with the Subjunctive and *quamvīs* with the Indicative. *Quamquā*m is properly the Accusative Singular feminine of the *General Rela-*

tive *quisquīs* (§ 153). Thus, in example (a) above, "The Romans to what extent soever they were wearied," etc. The particles *quamvis*, *quantumvis*, *quamlibet*, *quantumlibet* are merely compounds of the Relative Accusatives *quām* and *quantū* and the verbal forms *vis* (from *vōlō*) and *libet* (*quām + vis = as much as you wish; quām + libet = as much as it is pleasing*). By reason of this verbal element they are followed by the Subjunctive. So *licet*, which is merely the Impersonal Verb, *ut* being omitted.

Remark 3.—We sometimes find *quamquām* with the Subjunctive in good prose where the general conception requires the Subjunctive. Rarely otherwise (see, however, Cic. *Planc.* 22, 53).

Remark 4.—*Quamquām* is often used adverbially, meaning *and yet*; as, *quāmquām quid loquor?* and yet why do I speak? So, sometimes, *etsi*.

Quamvis used adverbially = *however much, as much as you please*, is sometimes joined with *licet* for emphasis; as, *quamvis licet insec-tēmūr istōs*, etc., *we may attack these men as much as you please*, etc.

§ 213. Vocabulary.

occultā-rē, to conceal.

fessūs, -ā, -ūm, weary.

nōndūm (Adv.), not yet.

tāmēn (Conj.), nevertheless, yet.

ēmōlumentūm, -ī, advantage.

crēbrō, (Adv.), frequently.

pūtā-rē, to think.

strēnuūs, -ā, -ūm, brisk, active.

Itālīcūs, -ī, Italian.

pēnēs (Prep.), with, in the power of.

dēditīō, -ōn-īs, surrender.

adversā-rī, to resist, object.

sic (Adv.), thus.

cognosc-ō, -ē-rē, *cognōv-ī*, *cognīt-ūm*, to find out.

accid-ō, -ē-rē, *accid-ī*, —, to happen.

cōn-sēquōr, -ī, *cōnsēcūtūs sūm*, to follow, pursue and overtake, attain.

ne-sci-ō, *nesci-rē*, *nesciv-ī*, *nescīt-ūm*, not to know.

suāde-ō, -ē-rē, *suās-ī*, *suās-ūm*, to advise.

re-ōr, *rē-rī*, *rāt-ūs sūm*, to think, deem.

transe-ō, (§ 111, 9), -ī-rē, *transi-ī*, *transīt-ūm*, to pass away.

vīt-ō, -ā-rē, -āv-ī, -āt-ūm, to shun, to escape.

pōtiōr, *pōtiūs* (*Superl.* *pōtissimūs*, from *pōtis*), better, preferable.

Translate into English.

Quōd turpē est, id,¹ *quamvis occultētūr*, hōnestūm fierī nullō mōdō pōtest. Nōstrī milītēs *quamquām* itinērē ēt

¹ § 87, 6.

proeliō fessī *erant*, tāmēn, cōnsulē impērantē,¹ ad summū collēm celeritēr prōcurrērunt. Caesār, *etsī* nōndū eōrū cōnsiliā *cognōverāt*, tāmēn fērē id quōd accidit suspicābātūr. Virī bonī multā² ob eām causām faciunt, quōd dēcēt, *etsī* nullū cōnsēcūtūrū ēmolūmentū *vident*. Quōd³ crēbrō quīs vidēt, nōn mirātūr, *etiāsi* causām *nescit*. Licēt strēnuū mētū *pūtēs* essē, vėlōciōr tāmēn spēs est. Itālīcī Adherbālī⁴ suādēt *ūtī* sē ēt oppidū Jūgurthae *trādāt*; at illē, *tāmetsī* omniā pōtiōrā⁵ fidē⁶ Jūgurthae rēbātūr, tāmēn, quīā pēnēs Itālīcōs, sī adversārētūr, cōgendī pōtestās ērāt, dēditiōnēm faciūt. Dīvītiaē, *quāmvīs* magnae *sint*, tāmēn ālās hābent. *Quāmvīs* prūdēs atquē sāpiens *sīs*, mortēm vitārē nullō mōdō pōtēs: sic transit glōriā mundī.

COMPARATIVE PROPOSITIONS.

§ 214. Comparative Propositions are introduced by the Comparative Conjunctions *quā*m (*than, as*), *ūt*, *ūtī*, *sicūt* (*sicūtī*), *quēmadmōdū*m (*as, so as*), *vėlūt* (*just as*), *proūt* (*according as*), *tāquā*m, *quāsi*, *ūt sī*, *vėlūt sī*, *ac sī* (*as if*), and (poetic) *ceu* (*as, as if*).

§ 215. RULE LXIV.—Comparative Sentences introduced by *ūt*, *ūtī*, *sicūt*, *quēmadmōdū*m (seldom *tāquā*m and *quōmōdō*), etc., followed by the Demonstrative Particles *itā*, *sic* (*so*), etc., regularly take the Indicative; as, *ūt quisquē optīmē graecē scīt*, *itā est nēquissimū*s, *as* each man knows Greek better, *so* is he a greater rascal.

Remark.—Observe that in such Sentences of Comparison as the above, introduced by *ūt quisquē*, the Superlative in both clauses is translated exactly like the Comparative with an Ablative of Measure.

§ 216. RULE LXV.—Comparative Sentences intro-

¹ § 192.

² § 128, *Rem.* 6.

³ § 129, *Rem.* 2.

⁴ § 142.

⁵ § 151 (*b*).

⁶ § 163.

duced by *quāsi*, *tanquām*, and *tanquām sī*, *ūt sī*, *vēlūt sī*, and *āc sī*, take the Subjunctive; as,

Mē adspicītis, *quāsi monstrūm sīm*, You gaze at me *as if I were* a monster.

Sēquānī absentis Ariovistī crūdēlītātēm *vēlūt sī cōrām* *adessēt*, *horrēbant*, The Sequani kept shuddering at the blood-thirstiness of the absent Ariovistus *as* (they would have shuddered) *if he had been present*.

Remark.—The Mood is the Subjunctive, because such sentences are really Conditional Sentences of *Possibility* (§ 207) or *Unreality* (§ 208), the Apodosis being omitted. Our English translation makes the Comparison an unreal one, and we should expect only the Imperfect and Pluperfect Subjunctive, according to § 208. But the Tense of the Subjunctive is regulated by the Tense in the leading clause (§ 190). Observe in the first example that as the leading Verb is present, the present Subjunctive is used in the Comparative clause (*sīm*, not *essēm*), though the unreality of the Comparison is implied.

§ 217. RULE LXVI.—*Āc* or *atquē*, in the sense of *as*, *than*, is frequently used in Comparisons with *similis*, *dissimilis*, *pār*, *dispār*, *aliūs*, *similitēr*, *pārītēr*, *ālītēr*, and other Adjectives and Adverbs of *Likeness* and *Unlikeness*; as, *est idēm āc fuit*, he is *the same as* he was; *nōn ālītēr scribō āc sentiō*, I do not write *otherwise than* I think.

EXERCISE LXVI.

§ 218. Vocabulary.

quāsi (*quām-sī*), *as if*.
pērindē (Adv.), *in the same manner*,
precisely, *just*, *exactly*.
ālītēr (Adv.), *otherwise*.
āc or *atquē* (*after ālītēr*), *than*; (*after pērindē*), *as*.
hōnōr, *-ōr-is*, *office*, *honor*.

vēlūtī (*vēl-ūtī*), *even so*, *just as*.
Graecūs, *-ā*, *-ūm*, *Greek*.
littērā, *-ae*, *a letter of the alphabet*;
Pl. epistle, *literature*.
āvidē (Adv.), *eagerly*.
dīūturnūs, *-ā*, *-ūm*, *long*, *lasting*.
impērātūm, *-ī*, *order*, *command*.

hōnōrēs pōpūli, <i>offices given by the people.</i>	itā (Adv.), <i>so.</i>
sicūtī or sicūt (sic-ūtī), <i>so as, just as.</i>	ops (Nom. obs. § 51), ōp-is, <i>help, might.</i>
tanquām or tamquām (tām, <i>so, quām, as</i>), <i>so as, just as.</i>	rātiō, -ōn-is, <i>plan.</i>
pēcūs, -ōr-is, <i>flock, herd; Pl. cattle.</i>	summā ōpē, <i>with all one's might.</i>
	silentiūm, -ī, <i>silence.</i>
	vītām transirē, <i>to pass one's life.</i>
	agmēn, -īn-is, <i>an army on the march.</i>
ex-ple-ō, -ē-rē, explēv-ī, explēt-ūm, <i>to fill, satisfy.</i>	
con-temn-ō, -ē-rē, contemps-ī, contempt-ūm, <i>to despise.</i>	
nīt-ō-r, nīt-ī, nix-ūs and nīs-ūs sūm, <i>to strive.</i>	
dē-fēr-ō, dē-fer-rē, dē-tūl-ī, dē-lāt-ūm, <i>to carry (from one to another), to report.</i>	
ē-vēni-ō, -ī-rē, ēvēn-ī, ēvent-ūm, <i>to turn out, result.</i>	
sub-sēqu-o-r, subsēqu-ī, subsēcūt-ūs sūm, <i>to follow closely.</i>	

Translate into English.

Graecās littērās sic āvidē arrīpuī, *quāsi* diūturnām sītīm explērē *cūpērēm*. Meā in dōmō impērātā tuā dicīs, pērindē *quāsi* dōmīnūs sīs. Hōmīnēs corrūptī¹ sūperbiā² itā aetātēm āgunt, *quāsi* pōpūli hōnōrēs *contemnant*; itā hōs (hōnōrēs) pētunt *quāsi* hōnestē *vīxerint*. Sicūtī dīxī faciām. Pātēr meūs septīmā hōrā³ rēdībīt, *sicūt pollicītūs est*. Mālā fortūnā tībī accidīt, *tanquām* mīhī (*accidīt*). Hōmīnēs summā ōpē⁴ nītī⁵ dēcēt, nē vītām silentiō⁴ transeant⁶ *vēlūtī* pęcōrā (vītām *transeunt*). Rēs ēvēnīt nōn pērindē *atquē*⁷ pūtāvērām. Caesār, ēquitātū praemissō,⁸ subsēquēbātūr omnībūs cōpiīs; sēd rātiō ordōque agmīnis ālītēr sē hābēbāt *ac*⁷ Belgae ād Nerviōs *dētūlērant*.

TEMPORAL PROPOSITIONS.

§ 219. Temporal Propositions define *the time* of an action, and are introduced by the Temporal Conjunctions *cūm* (*quōm*), *when*, *postquām* (*postēāquām*), *after*, *ūt*, *as*,

¹ § 191, 2 (a).

² § 167.

³ § 171.

⁴ § 168.

⁵ § 194, Rem. 2 (e).

⁶ § 200.

⁷ § 217.

⁸ § 192.

ubi, when (*ut primum*, *ubi primum*, *cum primum*, the moment that), *simul ac*, as soon as, *antequam* and *priusquam*, before, *dum*, *donec*, and *quoad*, while, as long as, until, *quamdiu*, as long as, *quotiens*, as often as, etc.

The uses of *cum* (*quom*) are as follows:

§ 220. RULE LXVII.—(I.) *Cum Temporal*.—*Cum* Temporal (= *when*), defining the mere time of an action, takes the Indicative (any tense); as, *Cum Caesar in Galliam venit, alterius factionis principes erant Aedui, alterius Sequani*, When Caesar came into Gaul, the Aedui were the leaders of one faction, the Sequani of the other.

Remark 1.—As *cum* is Relative in its origin, the phrases *est, fuit, erit* (*tempus*) *cum* are followed by the Subjunctive like *est qui, fuit qui* (see § 201, *Rem. 1 (g)*).

Remark 2.—*Cum Temporal* is often used in a Conditional sense (= *si, if*) generally with the Indicative (*Simple Condition*), more rarely with the Subjunctive; as, *Brutum cum convenerō, perscribam omnia*, if (*when*) I meet Brutus, I will write a full account of everything.

Remark 3.—The Correlatives *cum—tūm* in the sense of both . . . and, take the Indicative; the *cum*-clause presents a *general* fact, the *tūm*-clause follows and presents a *special* fact. But if *cum* is used in a Causal or Concessive sense (*whereas, although*), the Verb in the first clause is in the Subjunctive; as, *cum plurimās commoditātes amicitia contineat, tūm illā praestat omnibus*, etc., although friendship possesses many advantages, yet this surpasses all, etc.

§ 221. RULE LXVIII.—(II.) *Cum Inversum*.—After a leading clause fixing the point or period of time, *cum* (= *when*) follows with the Indicative Aorist or Historical Present, introducing the *main fact* of the Sentence. In this inversion the *Temporal* (Subordinate) *Clause* becomes substantially the *Main Clause*. This is called *Cum Inversum*; as, *Vix ad tē dederam litteras, cum Postumus re-*

pentē advēnit, *Scarcely* had I sent off my letter to you *when Postumus suddenly arrived*.

Remark.—The Verb in the leading clause is the Imperf. or Plup. Indic., often preceded by the Adverbs *jām*, *vix*, etc. As the event in the *cūm*-clause is usually sudden or unexpected, we often find the Adverbs *sūbitō* and *rēpentē* used in that clause (see example above).

§ 222. RULE LXIX.—(III.) *Cūm Historical*.—*Cūm* (= *when*) is used in *Historical Narrative* with the Imperfect and Pluperfect Subjunctive; as, *Caesārī cūm id nuntiātūm essēt, mātūrāt ab urbē prōficiscī*, When this had been announced to Caesar, he hastened to set out from the city.

Remark.—Often a notion of Cause intrudes. In the above example *cūm nuntiātūm essēt* points out both the Time and the Cause of Caesar's setting out. Usually the *cūm*-clause comes first.

§ 223. RULE LXX.—(IV.) *Cūm Causal* and *Cūm Concessive*.—*Cūm Causal* (= *since*) and *Cūm Concessive* (= *although*) take the Subjunctive (any tense); as,

Quae cūm itā sint, Cātīlinā, pergē quō coepistī, Since these things are so, Catiline, proceed whither you have begun.

Phōciōn fuit perpētuo paupēr, cūm dītissimūss essē posset, Phocion remained steadily poor, *although he could have been* very rich.

For *cūm* in Sentences of *Repeated* or *Customary Action*, see § 227.

§ 224. RULE LXXI.—*Temporal Clauses with Postquam*, etc. — The Temporal Conjunctions *postquām* (*postea quām*), *ūt*, *ubī*, *ūt prīmūm*, *ubī prīmūm*, *cūm prīmūm*, *sīmūl ac* (*sīmūl atquē*), are used in *Historical Narrative* with the Indicative Aorist or Historical Present; as,

Postquām id ānimāadvertīt cōpiās suās Caesār in proximūm collēm subducīt, *After Caesar had observed this, he withdrew his forces to the nearest hill.*

Remark.—Less commonly these particles take the Indicative Imperfect of Description and the Indicative Pluperfect denoting the result of completed action.

§ 225. RULE LXXII.—*Antequām* and *Priusquām* are used with any tense of the Indicative, except the Imperfect and Pluperfect, to express the simple priority of one actual occurrence to another; as, *Filiōs convocāvit antequām mortuū est*, He called together his sons *before he died*.

Remark.—The Indicative Aorist is especially common after a leading Negative Clause containing an Historical Tense; as, *nōn antē dīmīsīt eū quām fidēm dēdīt*, He *did not let him go until he pledged* his word (observe that the parts of *antēquām* and *priusquām* are often separated, as in this example, *antē* standing in the Leading Clause and *quām* introducing the Dependent Clause).

§ 226. RULE LXXIII.—*Antequām* and *Priusquām* are used with the Subjunctive (1) when the action is one *purposed* or *desired* by the Subject of the leading clause; (2) when the *non-occurrence* of the action is implied; (3) when the action is *future* or *doubtful*, as,

Haerens in tergō Rōmānūs priusquām fōrēs portārūm objicērētūr vclūt agmīnē unō irrumpīt, The Roman hanging on his rear, burst in as it were in one body *before* the doors of the gates *could be shut* (*purposing* that they should not be, *in order that* they should not be, *too soon* for them to be, shut).

Remark 1.—Sometimes the Imperfect and Pluperfect Subjunctive are used with *antēquām* and *priusquām*, just as with *cūm* His-

torical, to express mere priority of time; as, *Paucīs antē diēbūs quā̃m Sīrācūsae cāpērentūr, Otāciliūs īn Africām transmīsīt*, A few days *before* Syracuse was taken, Otacilius crossed over into Africa.

Remark 2.—The Subjunctive also occurs with these Particles in the statement of a *General Truth*; as, *Tempestās mīnātūr, antē quā̃m surgāt*, The tempest threatens *before it rises*.

Remark 3.—Especially common is the Subjunctive of the Second Person with Indefinite Subject (*you = one, any one*); as, *Priusquā̃m incipiās, cōnsultō; ūbī cōnsūluerīs, mātūrē factō ōpūs est*, *Before you (i. e. any one) begin*, there is need of deliberation; when you have deliberated, there is need of speedy action. So in all Temporal Clauses; cf. *ūbī cōnsūluerīs* in this example.

§ 227. RULE LXXIV.—*Repeated or Customary Action.*—The Temporal Conjunctions *cūm* (= *whenever*), *ūbī*, *sīmūl ac*, and the General Relatives *quicumquē*, *quōtiens*, and the like, are used with the *Indicative* to express *Repeated or Customary Action*. When one action precedes the other, the tenses in the *Temporal Clause* (Protasis) are those of *completed action* (Perfect, Pluperfect, and Fut. Perf.), answering respectively to the corresponding tenses of *incomplete action* (Indicative Present, Imperfect, and Future) in the *Main Clause* (Apodosis); as,

(1) *Cūm sē intēr turmās insīnuāvērunt, ex essēdīs dēsīliunt* (PERF.—PRES.).

Whenever they have worked their way in among the squadrons, they (are wont to) leap down from their chariots.

(2) *Hostēs ūbī ālīquōs ex nāvī ēgrēdientēs cōspexērāt, ādōriēbantūr* (PLUP.—IMPERF.).

The enemy *whenever they saw (had seen)* any of them disembarking, *used to attack them*.

(3) *Hīc puēr quōtienscumquē mē vīdērīt, īngēmescēt* (FUT. PERF.—FUT.).

This lad *whenever he sees (shall have seen) me, will sigh.*

Remark.—So (more rarely) *sī* = *if ever, whenever*; as, *Sī āb persēquendō hostēs dēterrērē nēquīvērant, disiectōs āb tergō circumvēniēbant* (Plup.—Imperf.), *Whenever they proved unable to keep the enemy from pursuing, they used (moving-by-the-flank-) to-attack them in rear while scattered.*

Livy and late writers use the Subjunctive in such sentences.

§ 228. RULE LXXV.—*Dūm, dōnēc, quoad,* and *quamdiū* (= *while, as long as*), take the Indicative (any tense); as, *Hōc fēcī, dūm licuīt; intermīsī, quoad nōn licuīt*, I did this *as long as I was allowed*; I stopped it *as long as I was not allowed.*

Remark 1.—*Dūm* in the sense of *while (in the time that)* almost always takes the Present Indicative in narrative, though the action is past; as, *Dūm haec in colloquiō gēruntūr, Caesārī nuntiātūm est equitēs Ariovistī lapidēs in nōstrōs conjicērē*, *While these things were (lit. are) going on in the conference, it was announced to Caesar that the horsemen of Ariovistus were hurling stones at our men.*

Remark 2.—But in Livy and late prose writers *dūm (while)* is construed with the Imperfect Subjunctive like *cūm Historical*; as, *Rēx quattuōr milia armātōrūm, dūm rēcens terrōr, essēt, Scotussām, mīsīt*, The king sent four thousand armed men to Scotussa, *while the panic was fresh.* (The Mood, however, is usually explained as Partial Oblique Narration—representing here the idea in the king's mind.)

§ 229. RULE LXXVI.—*Dūm, dōnēc, and quoad* (= *until*) take—

- (1) The Indicative in simple statement of a *fact*;
- (2) The Subjunctive, when *Purpose* is to be expressed, or the action is *future* or *doubtful*; as,

Milō in sēnātū fuit eō diē, quoad sēnātūs dīmissus est, Milo was in the senate on that day *until it adjourned.*

Hōrātiūs Coclē̄s impētū̄m hostiū̄m sustinuit, quoad cētē̄rī pontē̄m interrumpē̄rent, Horatius Cocles withstood the onset of the enemy, until the rest (of his comrades) could tear down the bridge (in order that they might, etc.).

For *dū̄m* used Conditionally, see § 204, 2, *Rem. 4.*

EXERCISE LXVII.

Vocabulary.

āriēs, -ētīs, *ram.*

infirmūs, -ā, -ū̄m, *weak.*

scāphā, -ae, *boat.*

Commiūs, -ī, *Cominus.*

Atrēbās, -āt-īs, *Atrebatian.*

mandātū̄m, -ī, *order.*

vēr, vēr-īs, *spring.*

ācerbūs, -ā, -ū̄m, *bitter.*

Phōciōn, -ōn-īs, *Phocion.*

perpētū̄o, *continually.*

Ēpāmīnōndās, -ae, *Epaminondas*

(App. I.).

obsīdiō, -ōn-īs, *siege.*

pāvōr, -ōr-īs, *fright.*

sē rēcīpē̄re, *to recover one's self.*

exspectā-rē dū̄m, *to wait for anything to happen.*

pēricū̄lū̄m fācē̄rē, *to make a trial.*

fulgūrātiō, -ōn-īs, *lightning.*

sōnūs, -ī, *sound.*

rusticūs, -ā, -ū̄m, *rustic.*

Suessiōnēs, -ū̄m, *Successiones.*

Boeōtīī, -ōrū̄m, *Boeotians.*

dēmentīā, -ae, *madness.*

Verrēs, -īs, *Verres.*

rōsā, -ae, *rose.*

sū̄m-ō, -ē-rē, sū̄mps-ī, sū̄mpt-ū̄m, *to take.*

dif-fēr-ō, -fer-rē, dis-tū̄l-ī, dī-lāt-ū̄m, *to put off, defer.*

in-cīp-ī-ō, -ē-rē, incēp-ī, incēpt-ū̄m, *to begin.*

in-cīd-ō, -ē-rē, incīd-ī, incās-ū̄m, *to fall upon.*

cōn-sperg-ō, -ē-rē, spers-ī, -spers-ū̄m, *to sprinkle.*

prae-stō, -ā-rē, praestīt-ī, praestīt-ū̄m and praestāt-ū̄m, *to stand before, be superior.*

at-ting-ō, -ē-rē, attīg-ī, attact-ū̄m, *to touch, reach.*

dē-sist-ō, -ē-rē, dēstīt-ī, dēstīt-ū̄m, *to leave off, cease.*

bell-ō, -ā-rē, -āv-ī, -āt-ū̄m, *to make war.*

claud-ō, -ē-rē, claus-ī, claus-ū̄m, *to shut up.*

ex-pōn-ō, -ē-rē, expōsu-ī, expōsit-ū̄m, *to set forth, explain.*

dē-fervesc-ō, -ē-rē, dēferv-ī, *to subside.*

inter-cēd-ō, -ē-rē, -cēss-ī, -cēss-ū̄m, *to come between, intervene.*

dē-libēr-ō, -ā-rē, -āv-ī, -āt-ū̄m, *to deliberate.*

dē-flu-ō, -ē-rē, de-flux-ī, deflux-ū̄m, *to flow away.*

com-ple-ō, -ē-rē, complēv-ī, complēt-ū̄m, *to fill.*

*Translate into English.*1. CŪM, *when, since, although, whereas.*

Caesār cūm id nuntiātūm esset, mātūrāvīt āb urbē prōfiscī.¹ Quōd² cūm ānīmadvertissēt Caesār, scāphās longārūm nāviūm mīlītībūs³ complērī⁴ jussīt. Brītanī Commiūm Atrēbātēm, cūm ād eōs Caesārīs mandātā dēferrēt,⁵ comprēhendērant, ēt īn vīnculā conjēcērant. Cūm rōsām vīdērāt,⁶ tūm incīpērēt⁷ vēr arbitrabātūr. Ō ācerbām mīhī⁸ mēmōriām⁹ tempōrīs illiūs ēt lōcī, cūm hīc īn mē incīdīt,¹⁰ cūm complexūs est, conspersitquē lacrimīs, nec lōquī prae moerōrē pōtuīt. Cūm prīmī ordīnēs hostiūm transfīxī pīlis concīdissent,¹¹ tāmēn ācerrīmē rēlīquī rēsistēbant. Vīx ēpistolām tuām lēgērām, cūm ād mē Curtiūs vēnīt.¹² Hannībāl jām sūbībāt mūrōs, cūm rēpentē īn eūm patēfactā portā ērumpunt¹² Rōmānī. Hōmīnēs, cūm multīs rēbūs infirmīōrēs sint,¹¹ hāc rē¹³ maxīmē bestiīs praestant, quōd lōquī possunt. Aēduī cūm sē suāquē āb Helvētiīs dēfendērē nōn possint,¹¹ lēgātōs ād Caesārēm mittunt rōgātūm¹⁴ auxīliūm. Cūm vītā sīnē āmīcīs mētūs¹⁵ plēnā sit,¹¹ rātiō ipsā mōnēt āmīcītiās compārārē. Quae cūm itā sint, ād urbēm prōfīscīcāmūr.¹⁶

2. *Postquām ; Antēquām ; Priusquām.*

Eā postquām Rōmae audītā sunt,¹⁷ tīmōr omnēs invāsīt. Dēcēm post diēbūs¹⁸ quām Caesār īn Itāliām pervēnīt, lēgīōnēs duae ērant cōnscrip̄tae.

(RULE LXXII.) Antē dēcīmūm diēm¹⁸ quām vītā¹⁹ dīcēsīt, libērōs omnēs convōcāvīt. Haec omniā antē factā

¹ § 181.² § 129, *Rem. 9.*³ § 160, *Rem. 2.*⁴ § 194, *Rem. 2 (a).*⁵ § 222.⁶ § 227.⁷ § 194.⁸ § 144.⁹ § 156.¹⁰ § 220.¹¹ § 223.¹² § 221.¹³ § 162.¹⁴ § 186.¹⁵ § 135 (a).¹⁶ § 189, I. (b).¹⁷ § 224.¹⁸ § 164, *Rem. 3 (a).*¹⁹ § 160.

sunt *quām* Verrēs Ītaliām attigīt. Ēpāmīnōndās nōn *priūs* bellārē destītīt *quām* Lācēdaemōnēm obsīdiōnē¹ clausīt.

(RULE LXXIII.) Cīvēs *priūs* sē dēdīdērunt *quām* āriēs mūrūm attīgissēt. Antēquām dē rē públicā *dicām*, expōnām brēvītēr cōnsīliūm meūm. Caesār priusquām hostēs sē ex pāvōrē ēt fūgā *rēcīpērent*, īn fīnēs Suessiōnūm exercītūm dūxīt. Ād haec cognoscendā² *priusquām* pēricūlūm *fācērēt*, Caiūm praemittīt. Antē vīdēmūs fulgūrātiōnēm *quām* sōnūm audīāmūs.

3. Dūm; Dōnēc; Quoād.

Dūm haec gēruntūr,³ Caesārī nuntiātūm est hostēs prōpiūs accēdērē.⁴ Lūciūs, quoād pōtuīt, pontēm dēfendīt. Ēpāmīnōndās, cūm ānīmadvertērēt⁵ mortīfērum sē vulnūs accēpissē,⁴ ferrūm īn corpōrē continuīt *quoād* rēnuntiātūm est⁶ vīcissē⁴ Boeōtiōs. Īrātī rōgandī sunt* ūt vīm diffērant, *dūm* dēfervescāt⁷ īrā. Caesār, ūt spātiūm intercēdēre possēt⁸ *dūm* mīlītēs *convēnīrent*,⁷ lēgātīs rēspondīt diēm (*time*) sē ād dēlībērandūm sūmptūrūm. Dūm vīvīmūs vīvāmūs.⁹ Caesār summae dēmentiae¹⁰ essē jūdīcābāt, exspectārē *dūm* hostiūm cōpiaē *augērentūr*. Rusticūs exspectāt *dūm* dēfluāt⁷ amnīs.

RELATIVE PROPOSITIONS.

§ 230. Relative Propositions are introduced by Relative Adjectives and Adverbs. (For the construction of simple Relative, see § 129.)

§ 231. RULE LXXVII. — 1. Relative Propositions take the Indicative when a *fact* is stated and the Antecedent of the Relative is *definite*; as, *Caesār* ēquītēs quōs

¹ § 167.

² § 184.

³ § 228, *Rem. 1.*

⁴ § 194.

⁵ § 222.

⁶ § 229 (1).

⁷ § 229 (2).

⁸ § 200.

⁹ § 189, I. (*b*).

¹⁰ § 133.

* Ought to be asked.

Lābiēnūs addūxērāt *praemisit*, Caesar sent ahead *the cavalry which Labienus had brought up*.

§ 232. RULE LXXVIII.—The General Relatives *quisquīs*, *quicumquē*, *ubicumquē*, and the like, take the Indicative; as, *Quidquid est, ubicumquē est, quodcumquē agit rēnīdēt Egnātiūs*, *Whatever may happen, wherever he may be, whatever he may be doing*, Egnatius wears a smile.

Remark.—Observe that, in translating, the English idiom often employs the Subjunctive. Of course, the Subjunctive will be employed in Latin, *if required by the general conception of the sentence*.

§ 233. RULE LXXIX.—Relative Adjectives and Adverbs take the Subjunctive to express *Purpose* and *Result*, and to introduce *Causal*, *Concessive*, and other relations; as,

- | | | |
|--|---|--|
| 1. To express <i>Purpose</i> (<i>quī = ut is</i>): | { | <i>Lēgātōs mīserunt quī (= ut ii) pō-</i>
<i>cēm pētērent</i> , They sent am-
bassadors <i>to (in order that they</i>
<i>might) sue for peace</i> . |
| 2. To express <i>Result</i> (<i>quī = ut is</i>): | | <i>Nōn is sūm quī (= ut egō) hōc fā-</i>
<i>ciām</i> , I am not such a one <i>as to</i>
<i>do this</i> . |
| 3. To express <i>Cause</i> (<i>quī = cūm is</i> —
the Relative being often preceded
by <i>ut</i> , <i>utpōtē</i> , and <i>quippē</i>): | | <i>Mīserēt tui mē quī (= cūm tū) hunc</i>
<i>tantūm hōmīnē fāciās inīmī-</i>
<i>cūm tibi</i> , I pity you <i>in that you</i>
<i>make so great a man as this in-</i>
<i>imical to you</i> . |

 But *quippē quī* sometimes takes the Indicative. (So in Sallust.)

- | | | |
|--|---|--|
| 4. To express <i>Concession</i> (<i>quī = cūm is</i>): | { | <i>Absolvītē Verrēm quī (= cūm is)</i>
<i>sē fāteātūr pēcūniās cēpissē</i> , Ac-
quit Verres, <i>although he con-</i>
<i>fesses that he has taken bribes</i> . |
| 5. To express <i>Condition</i> (<i>quī = sī is</i>): | | <i>Nullū est tā m fācīlīs rēs quān dīffī-</i>
<i>cīlīs sūt quām (= sī eām) invītūs</i>
<i>fāciās</i> , There is nothing so easy
as not to prove difficult <i>if you</i>
<i>do it against your will</i> . |

Remark.—The Subjunctive with *quī* expresses a Purpose with reference to the *Object* of the Sentence (chiefly with Verbs of *Sending, Giving, and Choosing*); a Purpose with reference to the *Subject* being expressed by *ut*. Thus, in the example (under 1) above, *quī pācēm pētērent* refers to the *Object*, *lēgātōs*. If the construction be Passive, then, of course, *quī* will refer to the *Subject*; e. g. we can say *Lēgātī missī sunt quī pācēm pētērent*, the *Object* of the Active Verb becoming the *Subject* of the Passive.

§ 234. The Relative with the Subjunctive of *Result* occurs—

1. Very frequently after *Indefinite General Expressions* (Positive and Negative) to express a Characteristic of the Antecedent; as,

Sunt quī dicant, There are some who say.

Nēmō est quī nōn cūpiāt, There is no one who does not wish.

(The Negative is often contained in a Rhetorical Question, *Quis est quī, Who is there who = nēmō est quī.*)

Remark 1.—The poets and some late prose-writers use the Indicative after *sunt quī, erant quī, etc.* The Indicative will of course be used when a definite Subject is introduced or a definite fact stated (here *est quī = nōnnēmō, some body; sunt quī = nōnnullī, some persons; est ubī = nōnnumquā, sometimes*); as, *Sunt quī dicunt impēriā Pisōnīs sūperbā barbārōs nēquissē pātī, Some people do assert (I know people who assert) that the barbarians could not stand the tyrannical orders of Piso.*

Remark 2.—To the Subjunctive of *Result* must be referred the Subjunctive with the Relative in such *restrictive* phrases as *quōd sciām = as far as I know; quōd intēllēgām, as far as I see; quōd mēmīnērīm, as far as I remember, etc.*

2. After *dignūs, indignūs, idōneūs, ūnūs, and sōlūs*; as, *Hī hōmīnēs dignī nōn sunt quībuscūm dissērātūr, These fellows are not worth arguing with (i. e. such that it should be argued with them).*

3. After *quām* following a Comparative; as, *Mājōrēs arbōrēs caedēbant quām quās ferrē mīlēs possēt*, They were cutting down trees *too large* for a soldier *to carry* (*larger than such as a soldier could carry*).

§ 235. RULE LXXX.—The Relative takes the Subjunctive in such clauses as express the words or opinions of some one else and not of the narrator; as, *nuntiātū est ēquītēs quī praemissī essent rēvertissē*, Word was brought that the horsemen *who had been sent in advance* had returned.

Remark 1.—The Subjunctive is used in a Relative Clause included in another *Dependent* (Subjunctive or Infinitive) *Clause* expressing a conception rather than a fact. In such cases the Relative Clause takes the *Subjective* complexion of the Sentence and the Mood is attracted into the Subjunctive; as, *Tanta rērū commūtātiō factū est, ut nōstrī etiām quī vulnerībūs cōfectī prōcūbuissent, proeliū rēdintēgrārent*, So great a change of affairs was brought about that our men, even those *who had fallen* worn out with wounds, renewed the battle. (Here the Relative Clause *quī prōcūbuissent* is attracted into the Subjunctive because it is included in the *Dependent* (Subjunctive) *Clause*, *ut nōstrī rēdintēgrārent*). But—

Remark 2.—Relative Clauses included in *Dependent* (Subjunctive or Infinitive) Propositions take the Indicative if they contain a mere explanation of the narrator, or if a *fact* is to be emphasized; as, *Caesār pēr explorātōrēs certiōr factūs est, ex eā partē vicī quām Gallīs concēssērāt, omnēs noctū discēssissē*, Caesar was informed through his scouts that all of them had withdrawn during the night from that quarter of the village *which he had assigned* to the Gauls. (Here the Relative Clause *quām concēssērāt*, though included in the *Dependent* (Infin.) clause *ex eā partē omnēs discēssissē*, is in the Indicative because it is the *explanation* given by the narrator (Caesar) to the reader.)

Remark 3.—A Relative Proposition is an Adjective, limiting the Antecedent; e. g. *Puēr quī lēgit* = the *reading* boy.

EXERCISE LXVIII.

§ 236. *Vocabulary.*

divīnūs, -ā, -ūm, <i>pertaining to the gods.</i>	ādūlātiō, -ōn-īs, <i>flattery.</i>
quō (Adv.), <i>whither,</i>	fortūnā, -ae, <i>fortune.</i>
rūdīs, -e, <i>uncivilized.</i>	nātūs (Part. of nascōr), <i>a son.</i>
argūtūs, -ā, -ūm, <i>sagacious.</i>	aut — aut, <i>either — or.</i>
fortūnātūs, -ā, -ūm, <i>fortunate.</i>	Druīdēs, -ūm, <i>Druids.</i>
praecō, -ōn-īs, <i>herald, crier.</i>	fāmā, -ae, <i>fame, report.</i>
peccā-rē, <i>to do wrong, to sin.</i>	praeditūs, -ā, ūm, <i>endowed.</i>
complūrēs, -ā and -iā, <i>very many, quite a number.</i>	ēsūriens, -ent-īs (Part. of ēsūrīrē), <i>hungry.</i>
phālanx, phālang-īs (Gr. Acc. phālangā, Pl. phālangās), <i>phalanx.</i>	quām (Relative Adv.), <i>as.</i>
Hōmērūs, -ī, <i>Homer.</i>	ūnā (partē understood, § 170), <i>together.</i>

com-mitt-ō, -ē-rē, commīs-ī, commiss-ūm, *to commit.*
 ad-vēni-ō, -ī-rē, advēn-ī, advent-ūm, *to arrive.*
 prae-sūm, prae-essē, prae-fui, prae-fūtūrūs, *to preside over.*
 dī-lig-ō, -ē-rē, dilex-ī, dilect-ūm, *to choose, to love.*
 vīde-ō, -ē-rē, vīd-ī, vīs-ūm, *to see.*
 vīde-ō-r, -ē-rī, vīs-ūs sūm, *to be seen (hence, to seem, appear).*
 cense-ō, -ē-rē, censu-ī, cens-ūm, *to be of opinion.*
 rē-pēri-ō, -ī-rē, rēpēr-ī, rēpert-ūm, *to find.*
 insīli-ō, -ī-rē, insīlu-ī, ———, *to leap upon.*
 rē-vell-ō, -ē-rē, rēvell-ī, rēvuls-ūm, *to tear off.*
 prae-pōn-ō, -ē-rē, praepōsu-ī, praepōsīt-ūm, *to prefer.*
 fall-ō, -ē-rē, fēfell-ī, fals-ūm, *to deceive.*
 occīd-ō, -ē-rē, occīd-ī, occās-ūm, *to fall, die.*

EXAMPLES.

- (a) Dignūs est quī amētūr (§ 234, 2), He is worthy of being loved (that he be loved).
 (b) Īdōneūs est cui rēs mandētūr (§ 234, 2), He is fit to have the business intrusted to him (that the business be intrusted).
 (c) Doctiōr sūm quām quī ā tē dōceār (§ 234, 3), I am too learned to be taught by you (than that I be taught).
 (d) Quōd sciām (§ 234, 1, Rem. 2), As far as I know.
 Quōd mēmīnērīm, As far as I remember.
 (e) Lēgātūs, ūt impērātūm ērāt, The lieutenant crossed the river, as
 flūmēn transiīt. had been ordered.

(f) *Altērī ūt coepērant, sē rēcēpē-* The other party retreated as (in the
runt. *manner in which) they had begun.*

(Ūt in the sense of *as* is a Relative, in example (e) equivalent to *quōd*, and the Subject of *impērātūm ērāt*; in example (f) equivalent to *quō mōdō*, and limiting *coepērant*.)

(g) *Nēmō est quī pūtēt* (§ 234, 1), There is no one *who thinks*.

Nēmō est quīn pūtēt (§ 201, *Rem.* 3), There is no one *who does not think*
 3), (*but thinks*).

(h) *Ān quisquām est?* (= *Nēmō est*), *Is there any one?* (stronger than
numquīs).

Translate into English.

1. PURPOSE, RULE LXXIX., 1.—*Britannī Druīdēs hā-*
bent, quī rēbūs¹ divīnīs praesint. Aeduī lēgātōs Rōmām²
mīsērunt quī auxiliūm ā sēnātū³ pētērent. Lēgātī missī ērant
quī⁴ nuntiārent oppidūm expugnātum essē.⁵ Gallī locūm
nōn hābēbant quō sē rēcīpērent. Caesār ēquitātūm praemī
sīt quī⁶ hostiūm itīnērā explōrārent.

2. RESULT, RULE LXXIX., 2 (and § 234, 1, 2, and 3).
 —*Nēmō tām rūdīs est ād quēm fāmā sapiēntiae tūae nōn*
pervēnērīt. Sōcrātēs dignūs ērāt quī āb omnībūs dīligērētūr.
Caiūs nōn satīs idōneūs vīsūs est cū tantūm nēgōtiūm man-
dārētūr. Nōn sūmūs iī quībūs nīhīl vērūm essē⁷ vīdeātūr.
Nōn īs sūm quī tantūm scēlūs committām. Mājōr sūm quām
cū⁸ possīt fortunā nōcērē. Argūtiōr fuit Jūgurthā quām
quī Mīcipsae verbīs fallērētūr.

3. CAUSE, LXXIX., 3.—*Ō fortunātē ādūlescens, quī tūae*
virtūtīs Hōmērūm praecōnēm⁹ invēnērīs! Peccāvissē¹⁰ mīhī
vīdeōr quī ā tē discēsērīm. Omnēs laudābant fortunās meās,
quī¹¹ nātūm tālī ingēniō¹² praeditūm hābērēm.

4. § 234, 1.—*Sunt quī censeant unā ānīmūm ēt corpūs*

¹ § 143.

⁵ § 194.

⁹ § 151 (b).

² § 154.

⁶ § 129, *Rem.* 7.

¹⁰ § 181.

³ § 151, *Rem.* 2.

⁷ § 181, *Rem.* 7.

¹¹ § 129, *Rem.* 7.

⁴ § 233, *Rem.*

⁸ § 142.

¹² § 160, *Rem.* 4.

occidērē.¹ Rēpertī sunt complūrēs quī in phālangās in
sūtrent, ēt scūtā mānībūs rēvellērent. Nihil est quōd hōmīnēs
tām mīsērōs² faciāt quān impietās ēt scēlūs. An quisquām
est quī libertātī servitūtēm praepōnāt? Nēmō est quīn³ Bal-
būm stultūm² existimēt.

5. RULE LXXX.—Ariovistūs dīxīt sē obsidēs quōs āb
Aeduīs hābērēt nōn reddītūrū.¹ Caesār nēgāvīt⁴ sē Hel-
vētiīs quōd postūlārent dārē⁵ possē.¹

Translate into Latin.

The Britons sent ambassadors to say (§ 233, 1) that they would return the prisoners whom they had taken (§ 235, Rem. 1). No one of the soldiers, as far as I know, has left his post. This boy has never, as far as I recollect, deceived me. Is Caius (a) suitable (person) to commit your daughter to? Kings are not too wise to be conquered by flattery, nor too sagacious to be deceived. Some say (there are who say) that the consul is both (ēt) a liar and a thief. Some thought that the enemy would not besiege the city. Is there any one who doubts that (§ 201, Rem. 2) God rules the world? Is there any one who thinks that a robber will return the booty which he has taken? The townsmen will send the noblest of the state to sue for (ask) peace. The general is worthy of being loved by all the soldiers. The lieutenant, as was ordered, sent forward the cavalry to sustain the attack of the enemy till the footmen should arrive (§ 229, 2).

INTERROGATIVE PROPOSITIONS.

§ 237. Interrogative Propositions are generally introduced by some Interrogative word, and contain a Question; as, *Quis vēnīt?* Who comes?

¹ § 194.

² § 151 (b).

³ § 201, Rem. 3.

⁴ § 196 Ex. (f).

⁵ § 181.

Remark.—Questions may be *Real* or they may be *Rhetorical*. A *Real* Question expects an answer. A *Rhetorical* Question does not expect an Answer, but, *under the guise of a Question, contains an Assertion*. Thus, *Have you seen that famous general?* is a *Real* Question. *What is baser than to betray one's country?* is a *Rhetorical* Question, expecting no Answer, but conveying the Assertion that *Nothing is baser than to betray one's country*.

§ 238. Questions are divided into—

I. THE DIRECT QUESTION.

(a) *Simple*.

(b) *Double* or *Alternative*.

II. THE INDIRECT QUESTION.

I. § 239. RULE LXXXI.—The *Direct Simple Question* is usually introduced by an Interrogative word, and, as a rule, takes the Indicative; as, *Quis hōc fēcīt?* Who did this?

Review the use of the Interrogative Particles *-ně*, *nōnně*, and *nŭm*, § 81, 2, 3, and 4.


For Interrogative words, see §§ 88, 91.

Remark.—Sometimes no Interrogative word is used. An Affirmative Question then often expects a Negative Answer; a Negative Question, an Affirmative Answer. The omission is common in *Rhetorical* Questions (especially with the Negative) expressing *Surprise*, *Irony*, *Impatience*, etc.; as, *Pătěřě tuā cōnsiliā nōn sentīs?* *Do you not see* (you must surely see) *that your designs are laid bare?*

§ 240. RULE LXXXII.—The *Direct Simple Question* takes the Subjunctive when (1) *Doubt* or *Deliberation* is to be indicated, or (2) a *Negative Answer is Implied*; as,
(1) *Quīd āgām?* What am I to do?

(2) *Quis hōc dŭbītět?* Who would doubt this? (*Rhetorical Question*) = *Němō hōc dŭbītět*, No one would doubt it.

§ 241. RULE LXXXIII.—The *Direct Double Question* takes the same Mood as the Simple Question, and is introduced by the Particles *utrūm* or *-nē* in the First clause, followed by *ān* (*annē*) or *-nē* in the Second; as, *Vōsnē Lūciūm Dōmītiūm, ān vōs Lūciūs Dōmītiūs dēsērūt?* *Have you deserted Lucius Domitius, or has Lucius Domitius deserted you?*

 Sometimes the Interrogative Particles are omitted in the first clause. Usage is fairly presented thus:

<i>utrūm</i>	<i>ān</i>
<i>-nē</i>	<i>ān</i>
—	<i>ān</i>
(—	<i>-nē</i> : generally in Indirect Questions.)

The consideration of other combinations belongs to more elaborate grammars.

II. § 242. RULE LXXXIV.—The *Indirect Question* is the same in form as the Direct, except that *it always takes its Verb in the Subjunctive*; e. g.


Quīd āgīs? What is it that you are doing?

Quaerō quīd āgās? I ask what it is that you are doing?

• OBSERVE that in the Indirect Question—

1. *Nūm* loses its peculiar force and means *whether*;

2. *Sī* is used in the sense of *whether* after expressions of *Endeavor* and *Expectation*; as, *Nōnnunquām interdīū, saepiūs noctū, sī perrumpērē possent, cōnātī sunt*, sometimes in the day-time, (but) oftener at night, they *endeavored* (to see) *whether they could* break through.

3. The combinations of Particles in Indirect Double Questions are the same as in Direct Double Questions (see § 241, ); e. g. *I ask whether it is true or false* may be expressed:

- (1) Quaerō ūtrūm vērūm ān falsūm sīt.
- (2) Quaerō vērūm-ně ān falsūm sīt.
- (3) Quaerō vērūm ān falsūm sīt.
- (4) Quaerō vērūm falsūm-ně sīt.

4. *Or not* is generally *necně* (in Direct Question generally *annōn*); as, *Īs-ně est quēm quaerō*, *annōn*? Is that the man I'm looking for *or not*? *Nōndūm dē Eumēnē stātuērāt Antigōnūs, cōnservārēt eūm necně*, Antigonus had not yet determined in the case of Eumenes whether he should save him *or not*.

5. The *early* writers often use the Indicative in the Indirect Question, especially after *dīc mīhī*, *rēspondē*, *lōquērē*, and other conversational phrases.

Remark 1.—The forms of the Interrogative *quīs* and *quī* combine with *nesciō* and are equivalent to an Indefinite Pronoun; *nesciō quīs*, *nesciō quīd* = *āliquis*, *āliquīd* = *somebody or other* (I don't know who), *something or other*. Used as Indefinites, they do not, of course, require the Subjunctive; as, *Nesciō quīs ex mē quaesīvīt*, *somebody or other inquired* of me. In the same way we find the Indicative after *nesciō quōmōdō* = *I know not how*, *mīrūm quantūm (quām)* = *it is wonderful how much (how) = wonderfully*, and other like indefinite expressions.

Remark 2.—*Ān* often introduces the second clause of a Double Question, the first clause being understood; as, *Cūjūm pęcūs est hōc? ān Mēlīboeī?* Whose flock is this? (Is it somebody else's) *or is it that of Meliboeus?*

For Questions in *Ōrātiō Obliquā*, see § 245, 3 sq.

EXERCISE LXIX.

§ 243. Vocabulary.

quō? *whither?*

permultūm (Adv.), *very much*.

cōnsultūm, -ī, *a thing determined*;

Abl. *on purpose*.

Delphī, -ōrūm, *Delphi* (a city of Greece).

pātīnā, -ae, *dish*.

Mōrīnī, -ōrūm, *the Morini*.

incertūs, -ă, -ūm, *uncertain*.

vitreūs, -ă, -ūm, *of glass*.

concăvūs, -ă, -ūm, *hollow*.

mănūs concăvă, *the hollow of the hand*.

undē? *whence?*

cūr? *why?*

deorsūm (Adv.), *down-hill*.

interrōgā-rē, *to ask*.

sītī-rē, *to be thirsty*.

Āpollō, -īn-īs, *Apollo*.

āb Āpollīnē pētērē, *to inquire of Apollo*.

infans, -ant-īs, *infant*.

prōvidentiă, -ae, *providence*.

praestantiă, -ae, *excellence*.

cătīnūs or -ūm, -ī, *bowl*.

fictīlīs, -ē, *earthen*.

cāsūs, -ūs, *chance*.

ab-dō, -ē-rē, abdīd-ī, abdīt-ūm, *to run for concealment*.

af-fēr-ō, affer-rē, attūl-ī, allāt-ūm, *to bring forward*.

causām affer-rē, *to bring forward a reason, to explain*.

īrasc-ō-r, -ī, īrāt-ūs sūm, *to be angry*.

īrātūs, -ă, -ūm (as an Adjective), *angry*.

EXAMPLES.

Quīd (§ 135 (e) Rem. 4) intērest? *What difference does it make?*

Nīhīl (§ 135 (e) Rem. 4) rēfert or
intērest,

It makes no difference.

Ūbī gentiūm (§ 134)?

Where in the world? (In what place of the nations?)

Nesciō quīs clāmāvit (§ 242, Rem. 1),

Somebody or other (I don't know who) shouted.

Translate into English.

Quisnām in hortō ambulāt? Nesciō quīs in hortō ambūlet. Puēr dicere nōn pōtuit quō lātrōnēs sēsē abdīdissent. Saepē nōn ūtilē¹ est scīrē² quīd fūtūrū sit. Quālis¹ sit ānīmūs, ipsē ānīmūs nescīt. Permultū intērest ūtrūm cāsū ān cōsultō fīat injuriā. Caii nēpos-nē ēs, ān filiūs? Incertū est Caii nēpos-nē sīm, ān filiūs. Sī sītīs,³ nīhīl intērest ūtrūm āquām bibās ān vīnūm, nec rēfert ūtrūm sit aureūm¹ pōcūlūm,⁴ ān vitreūm, ān mănūs concăvă. Nōnnē cānis lūpō⁵ sīmīlis est? Puēr pătrēm interrōgāvit nōnnē cānēs lūpīs sīmīlēs essent. Puēr interrōgātūs est ūtrūm

¹ § 128, B.

³ § 206.

⁵ § 144, Rem. 3.

² § 180.

⁴ § 130, 1.

plūris¹ patrēm ān matrēm fācērēt. Numquīs² infantībūs³ īrascītūr? Interrōgāt Caiūs nūm quīs infantībūs īrascātūr. Quō itīs, puērī? Īn hortūm? Ariovistō mīrūm vīsūm est quīd īn ējūs Galliā Caesārī⁴ nēgōtīi⁵ essēt. Mentīrī⁶ hōnestum-nē sīt factū⁷ ān turpē, nēmō dūbītāt. Undē lēgātī vēnissent rēx nunquām rēpērīrē pōtuīt. Ān quisquām dūbītāt cāsū-nē ān Deī prōvidentiā mundūs rēgātūr? Dūm īn hīs lōcīs Caesār nāviūm pārāndārūm⁸ causā mōrābātūr, ex magnā partē Mōrīnōrūm ād eūm lēgātī vēnērunt, quī causās afferent⁹ cūr cīvītās pōpūlō Rōmānō bellūm intūlissēt. Nes-ciō quīs īn hortō ambūlābāt.

Translate into Latin.

Does any man doubt concerning the excellence of virtue? The poet asks *whether any one* doubts concerning the excellence of virtue. Can you explain, my son, *why* water always flows down hill? The king sent messengers to Delphi (§ 154) to inquire (§ 233, 1) of Apollo *whether* he should give his daughter in marriage to Clodius *or* Glaucus. What difference does it make to a hungry man *whether* he eats his food out of a golden dish *or* an earthen bowl? It makes no difference to the dead whether the king is a wise man or a fool. It is uncertain whether the girl *thinks more of* (§ 137) her father or mother. It is uncertain whether Balbus values life or honor most (*plūris*). It seems wonderful to me what business either you or your father *has* (§ 146) in my garden. Did Caius kill his brother by chance, *or* on purpose? I have not been able to find out *whether* the injury was done by chance *or* on purpose. No one knows *where* in the world Glaucus is wandering.

¹ § 137.

² § 89.

³ § 142.

⁴ § 146.

⁵ § 134.

⁶ § 180.

⁷ § 186, B.

⁸ § 184.

⁹ § 233, 1.

ŌRĀTIŌ OBLĪQUĀ.

§ 244. In narrating the words or opinions of another the writer may give either—

(a) The *exact words* of the original speaker or writer; as, *Ariovistūs rēspondīt*: “*Transī Rhēnūm nōn meā spontē.*” Ariovistus replied: “I crossed the Rhine not of my own accord.”

This is called *ŌrātiŌ Rectā* or *Direct Discourse*; —; or he may give—

(b) The *substance* of what was said or written, but not the exact words; as, *Ariovistūs rēspondīt* transissē Rhēnūm sēsē nōn suā spontē, Ariovistus replied *that he had crossed the Rhine not of his own accord.*


This is called *ŌrātiŌ Oblīquā* or *Indirect Discourse*, and always depends on some Verb of *Saying* or *Thinking* expressed or *implied*.

§ 245. In changing the *ŌrātiŌ Rectā* to the *ŌrātiŌ Oblīquā*, the following rules are to be observed:

1. (a) *Principal* Clauses, which are in the Indicative in *ŌrātiŌ Rectā*, are changed to the *Infinitive* (with *Subject Accusative*) in *ŌrātiŌ Oblīquā*.

(b) All *Dependent* Clauses (§ 187, 3) in *ŌrātiŌ Rectā* take the *Subjunctive* in *ŌrātiŌ Oblīquā*; as,

<i>ŌrātiŌ Rectā.</i>	<i>ŌrātiŌ Oblīquā.</i>
“Obsīdēs quōs āb Aeduīs hābeō,” inquīt Ariovistūs, “nōn reddām.”	Ariovistūs rēspondīt sē obsīdēs quōs āb Aeduīs hābērēt nōn red- dītūrūm essē.
“Īd fāciām,” inquīt Caesar, “quōd in Nerviīs fēcī.”	Caesār rēspondīt sē īd quōd īn Nerviīs fēcissēt factūrūm essē.

 Observe (1) that the Verbs of the *Principal* Clauses are changed to the *Infinitive* with the *Subject-Accusative*—reddām becomes sē reddītūrūm essē and fāciām becomes sē factūrūm essē; and (2) that the Verbs of the *Dependent* Clauses are changed to the *Subjunctive*—

quōs . . . hābeō becomes quōs . . . hābērēt; quōd fēcī becomes quōd fēcissēt. The *Subject* of the *Principal Clause* is *regularly expressed* in *Ōrātiō Oblīquā* (e. g. *sē* in both examples), though formally lacking in *Ōrātiō Rectā*.

Remark 1.—Sometimes Relative Clauses are put in the Accusative and Infinitive in *Ōrātiō Oblīquā*. This occurs when the Relative = *ēt is* or *nām is*, in which case the Clause has the force of a Principal Clause and is Dependent only in form; as, *Ūnūm-quemquē nōstrūm cēnsent phīlōsōphī mūdī essē partēm, ex quō (= ēt ex eō) illūd nātūrā cōnsēquī*, etc., Philosophers maintain that each one of us is a part of the universe *and* that it naturally follows *from this*, etc.

The same construction occurs occasionally in other Dependent Clauses, and is the regular one after a Comparative with *quām*; as, *Addit Pompēiūs sē priūs occīsūm irī ā Clōdiō quām mē violātūm irī*, Pompey adds that he will be slain by Clodius *before I shall be hurt* (see also § 201, *Rem. 1, f*).

Remark 2.—The Indicative is found in such Dependent Clauses in *Ōrātiō Oblīquā* as convey an *explanation of the narrator* or *emphasize a fact*. (See § 235, *Rem. 2*); also in mere circumlocutions.

2. An Imperative in *Ōrātiō Rectā* becomes a Subjunctive in *Ōrātiō Oblīquā*; as,

<i>Ōrātiō Rectā.</i>	<i>Ōrātiō Oblīquā.</i>
Praestā quōd rēcēpistī. <i>Perform what you have undertaken.</i>	Omnēs clāmant praestārēt quōd rēcēpissēt. <i>They all cry out that he should perform what he had undertaken.</i>

3. Interrogative Sentences containing *Direct Real Questions* in *Ōrātiō Rectā* become *Indirect* in *Ōrātiō Oblīquā*, and take the Subjunctive (§ 242); as,

<i>Ōrātiō Rectā.</i>	<i>Ōrātiō Oblīquā.</i>
Quīd dē praedā faciendūm cēnsētis? <i>What do you think ought to be done in regard to the booty?</i> (Pres. Indic.).	Littērās ād sēnātūm mīsīt, quīd dē praedā faciendūm cēnsērent. <i>He wrote to the senate (asking) what they thought ought to be done in regard to the booty.</i> (Imperf. Subj.).

Remark 1.—Rhetorical Questions (§ 237, *Rem.*) that are in the *Indicative* in *Ōrātiō Rectā* are changed into the *Accusative* with the *Infinitive* in *Ōrātiō Obliquā* if the Subject is of the *First* or *Third* Person; into the *Subjunctive*, if the Subject is of the *Second* Person; e. g.,

Sī vētērīs contūmēliae obliviscī vellēt, nūm etiām rēcentiūm injūriārūm mēmōriām dēpōnērē possēt? (*Sī—vōlō, nūm possum?*—Subject *1st Pers.*).

Quid essē turpiūs quā auctōrē hostē dē summīs rēbūs cāpērē cōnsiliūm? (*Quid est turpiūs?* = *Nihil est turpiūs*—Subj. *3d Pers.*).


Quid tandēm vērērentūr aut cūr dē suā virtutē dēspērārent? (*Quid vērēmīnī aut cūr dēspērātīs?* Subjunctive, because the Subject is in the *2d Person* in *Ōrātiō Rectā*).

Remark 2.—Subjunctive Rhetorical Questions in *Ōrātiō Rectā* (§ 240) remain as a rule in the Subjunctive in *Ōrātiō Obliquā*. Questions of *Deliberation* invariably retain the Subjunctive.

4. In Conditional Sentences the following changes occur :

(a) The *Protasis* (Supposition), being a *Dependent* Clause, is changed into the *Subjunctive*.

(b) The *Apodosis* (Conclusion), being the *Main* Clause, is changed into the *Accusative with the Infinitive*.

 Of course, if the Conclusion is an Imperative, it becomes Subjunctive in *Ō. O.* (§ 245, 2).

(1) In the *Simple Condition* (§ 206) the tenses of the Infinitive are Present, Past, or Future, according as the tense of the Apodosis is Present, Past, or Future in *Ōrātiō Rectā*.

The tense of the Protasis in the Subjunctive depends upon the tense of the leading Verb of *Saying*, etc.

(1) *Simple Condition* : *Ō. R. Sī hōc dīcīs, errās*, If you say this, you are mistaken.

(Present) *Ō. O. Dīcīt tē sī hōc dīcās, errārē*.

(Past) *Ō. O. Dīxīt tē sī hōc dīcērēs, errārē*.

(2) In the *Condition of Possibility* (§ 207), the Present and Perf. Subjunctive of the Apodosis are changed to the *Future Infinitive* (or the periphrase *fōrē ūt*, etc.).

If the leading Verb of *Saying* be a *Principal Tense*, the tenses in the Protasis remain unchanged; if it be a *Historical Tense*, the Present and Perfect Subjunctive *may* be changed respectively to the Imperfect and Pluperfect.

(2) *Condition of Possibility*: Ō. R. Sī hōc dīcās, errēs, If you were to say this, you would be mistaken.

(Present) Ō. O. Dīcīt tē sī hōc dīcās errātūrūm essē.

(Past) Ō. O. Dīxīt tē sī hōc dīcērēs; errātūrūm essē.

(3) In the *Condition of Unreality* (§ 208), the Imperfect and Pluperfect Subjunctive of the Apodosis, *when active*, are changed respectively into the Periphrastic Infinitives *-rūs essē, -rūs fūissē*; *when Passive*, they are expressed respectively by the periphrases *fūtūrūm essē ūt, fūtūrūm fūissē ūt*, with the Imperfect Subjunctive (and this periphrase must be used in the *Active* if the Verb in the Apodosis has no *-rūs* form).

The tenses in the Protasis remain unchanged no matter what the time of the leading Verb.

Thus:

(3) *Condition of Unreality*: Ō. R. Sī hōc dīcērēs, errārēs, If you said this, you would be mistaken.

Ō. O. Dīcīt (dīxīt) tē sī hōc dīcērēs, errātūrūm essē.

Ō. R. Sī hōc dīxissēs, errāssēs, If you had said this, you would have been mistaken.

Ō. O. Dīcīt (dīxīt) tē sī hōc dīxissēs, errātūrūm fūissē.

When the Apodosis of the *Past Condition of Unreality* is in the Indicative (§ 208, *Rems. 2 and 3*) in *Ōrātiō Rectā*, it is generally changed into the Perfect Infinitive in *Ōrā-*

tiš Oblīquā. Thus, in the two examples given under § 208, *Remark 3*:

(1) *Ō. R. Praeclārē vīcērāmūs, nīš fūgientēm Lēpīdūs rēcēpissēt Antōniūm.*

Ō. O. Dīxērunt sē praeclārē vīcissē, nīš fūgientēm Lēpīdūs rēcēpissēt Antōniūm.

(2) *Ō. R. Caecīnā circumvēniēbātūr nī prīmā lēgiō sē oppōsuissēt.*

Ō. O. Dīxērunt Caecīnām circumventūm essē nī prīmā lēgiō sē oppōsuissēt.

5. PRONOUNS IN ŌRĀTIŌ OBLĪQUĀ.

Pronouns of the *First* and *Second* Persons in *Ōrātiō Rectā* are regularly changed to Pronouns of the *Third* Person in *Ōrātiō Oblīquā.* Thus:

(a) *Personal*: *egō (nōs)* is changed to forms of the Reflexive *sē* (sometimes *ipsē*).

tū is changed to forms of *illē (īs)*.

(b) *Possessive*: *meūs (nōstēr)* is changed to forms of *suūs* (sometimes Gen. of *ipsē*).

tuūs (vestēr) is changed to forms of *suūs* (sometimes Gen. of *īs*).

(c) *Demonstrative*: *hīc* } are changed to forms of *illē (īs)*.
istē }

So *nunc* becomes *tūm*.

(d) *Intensive ipsē* is retained as an emphatic Reflexive (especially in *Contrasts*).

6. GENERAL OBSERVATIONS.

1. The tenses of the Infinitive and Subjunctive follow the rules already given. (See §§ 190 *sq.*, 195 *sq.*) In ordinary Historical Narrative the leading Verb of *Saying* is Past, and the tenses of the dependent Subjunctive are consequently the Imperfect and Pluperfect. But often for liveliness of narration the Present and Perfect Sub-

junctive are found even after a leading *Historical* Tense. In long passages we sometimes find the sequence changed from Past (Imperf. and Plup. Subjunctive) to *Present* (Present and Perf. Subj.) even in the same speech. (For examples, see Caesar, *B. G.*, I., chs. xiv. and xxxi.)

2. *Ōrātiŏ Rectă* is commonly introduced by the proper tense of *inquām*, inserted after one or more words of the quotation. If the Subject of *inquām* is expressed, it generally follows the Verb. (See examples, § 245, 1.) Sometimes *ūt ait*, *ūt cēnsēt*, etc., are used like *inquīt*. *Ōrātiŏ Oblīquă* is introduced by the proper tense of *āiŏ*, *dīcŏ*, *cēnsēŏ*, or any Verb of *Saying* or *Thinking*.

EXERCISE LXX.

Vocabulary.

sūpērā-rē, to overcome.

invictūs, -ă, -ūm, invincible.

suspīcā-rī, to suspect.

ŏpulentūs, -ă, -ūm, powerful.

plūs (Adv.) possē, to be more powerful. (See § 150, Remark 2.)

stīpendiāriūs, -ă, -ūm, tributary.

proptēreā quŏd, for the reason that because.

sūb-eŏ, -ī-rē, sūbī-ī, sūbīt-ūm (§ 111, 9), to go under.

intellēg-ŏ, -ē-rē, intellex-ī, intellect-ūm, to find out, to know.

Translate into English.

Ariovistūs rēspōdit, 'Aeduōs, quŏniām bellī fortūnām tentāssent,*¹ ēt armīs sūpērātī essent, stīpendiāriōs² essē factōs: nēmīnēm sēcūm sīnē suā pernīciē contendissē: cūm Caesār vellēt,³ congrēdērētūr:⁴ intellectūrūm⁵ quīd invictī Germānī, quī intēr annōs quattuordēcīm tectūm nōn sūbiis-

¹ § 198 (b).

² § 128, B.

³ { § 220, Rem. 2.
§ 245, 1 (b).

⁴ § 245, 2.

⁵ § 245, 1 (a).

* For tentāvissent.

*sent, virtūtē (facere) possent.*¹ Dīvitiācūs dixit ‘pējūs² vīctōribūs Sēquānīs³ quām Aeduīs vīctīs accīdissē,⁴ *propterea quod* Ariovistūs in eōrūm finībūs cōnsēdissēt, tertiamquē partē āgrī Sēquānī, *quī essēt* optimūs tōtiūs Galliae,⁵ *occūpāvissēt.*’ Cōsūl pollicītūs est ‘sē, *postquām* rēx finēm lōquendī *fēcissēt,*⁶ lēgātōs audītūrūm essē.’ Impērātōr rēspondīt ‘sē, *etsī* nōndūm princīpūm cōsiliā *cognōvissēt,*⁶ tāmēn, cōjūratiōnē fierī * suspīcārī.’ Philōsōphūs rēspondīt ‘nēgārī⁷ nōn possē quīn hōmīnēs mortālēs essent.’⁸ Rēx dixit, ‘*quī*⁹ opūlentiōr *essēt, etiamsī* injūriām accīpērēt,⁶ tāmēn, *quīā* plūs *possēt,*⁶ *facere*⁷ vīdērī.’

Translate into Latin.

Caesar said (*nēgāvit*) that he could not give the Helvetii a way through the province, because he feared that (§ 200, *Rem. 6*) they would do injury to his allies. The scouts announced to Caesar that the cavalry which he had sent forward (§ 245, 1, (b)) had been routed by the enemy; that the skirmishers had not been able to cross the river; that the forces which the Germans had collected would arrive in three days. Word was brought that the footmen, the flight of the horsemen having been seen, had retreated to the mountain.

(Change the examples in the Latin exercise from *Ōrātiō Obliquā* to *Ōrātiō Rectā*.)

¹ § 242.

² § 128, *Rem. 6*.

³ § 142.

⁴ § 245, 1 (a).

⁵ § 134.

⁶ § 245, 1 (b).

⁷ § 181.

⁸ § 201, *Rem. 2*.

⁹ § 129, *Rem. 2*.

* Depends on *sē suspīcārī*.

APPENDICES.

APPENDIX I.

GREEK NOUNS OF THE FIRST DECLENSION.

§ 246. 1. Nouns of this Declension transferred from the Greek end in *ē* (fem.); *ās* and *ēs* (masc.).

PARADIGM.

Nom.	Pēnēlōpē,	Aenēās,	Anchīsēs,
Gen.	Pēnēlōpēs,	Aenēae,	Anchīsae,
Dat.	Pēnēlōpae,	Aenēae,	Anchīsae,
Acc.	Pēnēlōpēn,	Aenēām or -ān,	Anchīsēn,
Voc.	Pēnēlōpē,	Aenēā,	Anchīsē or -ā,
Abl.	Pēnēlōpā.	Aenēā.	Anchīsā.

2. Nouns in *ā* transferred from the Greek sometimes have *ān* in the Accusative.

3. Those Greek Nouns which have a Plural are declined in that number, like *mensā*.

4. The Genitive Plural of Patronymics in *ēs*, and of some compounds in *-gēnā* and *-cōlā*, has *-ūm* instead of *-ārūm*.

APPENDIX II.

GREEK NOUNS OF THE SECOND DECLENSION.

§ 247. 1. Greek Nouns of the Second Declension end in *ōs* (masc. and fem.), and *ōn* (neut.), commonly changed in Latin into *ūs* and *ūm*.

PARADIGM.

		Barbītōn, a lyre.	
<i>Singular.</i>		<i>Singular.</i>	<i>Plural.</i>
Nom.	Dēlōs,	Andrōgēōs,	barbītōn, barbītā,
Gen.	Dēli,	Andrōgeō or -ī,	barbītī, barbītōn,
Dat.	Dēlō,	Andrōgeō, [-ōnā,	barbītō, barbītīs,
Acc.	Dēlōn,	Andrōgeō or -ōn, or	barbītōn, barbītā,
Voc.	Dēlē,	Andrōgeōs,	barbītōn, barbītā,
Abl.	Dēlō.	Andrōgeō.	barbītō; barbītīs.

2. The Plural of Greek Nouns in *ōs* is declined like the Plural of *dōmīnūs*, except that they sometimes have *-ōn* instead of *-ōrūm* in the Genitive.

3. Greek Proper names in *-eus* are declined like *dōmīnūs*, except that they have the Vocative in *-eu*. They sometimes retain the Greek forms in the other cases, viz. Genitive *-eōs*, Dative *-eī* (contracted *-ēi*), Accusative *-eā*, and are of the Third Declension.

4. *Pēlāgē* is found as the Accusative Plural of *pēlāgūs*.

APPENDIX III.

GREEK NOUNS OF THE THIRD DECLENSION.

§ 248. The following paradigms show the most usual forms of Greek Nouns of the Third Declension :

	<i>Nom.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>	<i>Voc.</i>	<i>Abl.</i>
<i>S.</i>	Lampās,	{ -ādīs, -ādōs, }	-ādī,	{ -ādēm, -ādā,	-ās,	-ādē.
<i>P.</i>	-ādēs,	-ādūm,	-ādībūs,	{ -ādēs, -ādās,	-ādēs,	-ādībūs.
<i>S.</i>	Hērōs,	-ōīs,	-ōī,	{ -ōēm, -ōā,	-ōs,	-ōē.
<i>P.</i>	-ōēs,	-ōūm,	-ōībūs,	{ -ōēs, -ōās,	-ōēs,	-ōībūs.
	Chēlŷs,	{ -ŷīs, -ŷōs, }	-ŷī,	{ -ŷm, -ŷn,	-ŷ,	-ŷē or -ŷ.
	Poēsīs,	{ -īs, -iōs, -eōs, }	-ī,	{ -īm, -in,	-ī,	-ī.
	Achillēs,	{ -īs, -eī, -ī, -eōs, }	-ī,	{ -ēm, -eā, -ēn, }	-ēs, -ē,	-ē or -ī.
	Orpheus,	-eōs,	-eī,	-eā,	-eu,	See § 247, 3.
	Aēr,	-ērīs,	-ērī,	-ērā,	-ēr,	-ērē.
	Dīdō,	-ūs,	-ō,	-ō-	-ō,	-ō.

§ 249. APPENDIX IV.

PERSONAL ENDINGS.

<i>Singular.</i>				<i>Plural.</i>		
<i>Person.</i>	1st.	2d.	3d.	1st.	2d.	3d.
<i>Active.</i>	-m,	-s, <i>Indic. Perf. -stī,</i>	-t.	-mūs,	-tīs, <i>Indic. Perf. -stīs,</i>	-nt. <i>Indic. Perf. -runt or -rē.</i>
<i>Passive.</i>	-r,	-rīs or -rē,	-tūr.	-mūr,	-mīnī,	-ntūr.

NOTE I.—As we have seen (p. 22), the Personal Endings are Pronominal forms, the stems of which are respectively *-me* or *-mi* (cf. *meī*, *mīhī*); *-tve* or *-te* or *-ti* (cf. *tū*, *tē*, *tībī*); *-to* or *-te* (cf. *is-tē*)—originally *ma*, *tva*, *ta*.

1. ACTIVE.

(a) The ending of the 1st Pers. Sing. is *-m*, shortened from original *-me* or *-mi*, which is dropped in the following tenses of the Indicative: Present, Perfect Future (only in First and Second Conjugations), and Future-Perfect, where the ending is *-ō*.

Remark.—The *-m* is preserved in the 1st Pers. Sing. Present of two Verbs: *sūm* (and its compounds) and in *inquām*. Cf. Sanskr. *as-mi*; Greek (Dor.) *ἐμ-μῖ* (*ἐσ-μῖ*). In addition to the First and Second Conjugations, *-m* is dropped in the Future of a few stems in *-ī* (e. g. *ībō*).

In the Present Indicative of the *First* Conjugation the *-ō* represents a blending of *-m* with the characteristic; as, *āma-m*, *āmō*. In the other Vowel Conjugations the characteristic is preserved; as, *mōne-ō*, *audi-ō*.

(b) The ending of the 2d Pers. Sing. is *-s*, shortened from original *-si* (*-si* weakened from *-ti*; as, *ού* (Attic) from *τύ* (Doric); cf. Latin *tū*); in Sanskr. *-si*; e. g. *bhāra-si* (fer-*s*); in Greek *-σι* (*ἐσ-σί*) and *ς* (*πί-θη-ς*).

(c) The ending of the 3d Pers. Sing. is *-t*, shortened from original *-ti* (*-te*). Cf. Sanskr. *-ti* in *as-ti*; Greek *-τι* in *ἐσ-τί*.

(d) The ending of the 1st Pers. Plural is *-mūs* (original *ma* + *si* = *I* and *thou* = *we*). Cf. Sanskr. *-masi* and *-mas*; e. g. *bhar-ā-mas* (fēr-ī-mus); Greek (Dor.) *μες* (*φέρ-ο-μες*).

(e) The ending of the 2d Pers. Plur. is *-tīs* (*tī*) + *si* = *thou* and *thou* = *ye*). Cf. Sanskr. *-tha*, e. g. *bhar-a-tha* (fer-*tīs*); Greek *τε* (*φέρ-ε-τε*).

(f) The ending of the 3d Pers. Plur. is *-nt*, shortened from original *-nti* (*an* (old demonstr. root) + *tī* = *he* and *he* = *they*). Cf. Sanskr. *-nti*, e. g. *bhar-a-nti* (fēr-u-*nt*); Greek *-ντι* (*φέρ-ο-ντι*).

2. ENDINGS OF THE PERFECT INDICATIVE.

(a) The apparent ending *-ī* belongs really to the stem.

(b) In the endings of the 2d Pers. Sing. and Plur., *-s-tī* and *-s-tīs*, the *-s* is probably to be traced to *es-sē* (cf. the ending of

the 3d Pers. Plur. *-runt*, which clearly arises from *sunt*); the *-ti* in the Sing. is the earlier pronominal form, weakened into *-si* (*-s*) in the other tenses; the *-tīs* in the Plural is regular.

(c) For ending *-runt*, see above (b). Instead of this, the ending *-rě* is common in the poets (especially the earlier poets) and in poetical prose-writers, but rare in best prose.

The *ē* before *-runt* and *-rě* is sometimes shortened in the poets.

NOTE II.—The Latin Passive is originally and in reality a Reflexive. Its distinctive sign is *r*, which arises from *s* (the Reflexive Pronoun *sē*, which originally was not confined to the Third Person).

1. PASSIVE.

(a) In the 1st Person Sing. the ending is *-r*. It is added directly to *-o* in such tenses as have that ending; *rěg-ō*, *rěg-ō-r*; or it substitutes *-m* in such tenses as retain the regular ending; *rěg-ē-bā-m*, *rěg-ē-bā-r*.

(b) In the 2d Person Sing. the ending is *-rīs* (*-rě*); *rěg-ē-rī-s* (arising from *rěg-i-si-se*, *rěg-i-si-s*, *reg-e-rī-s*, the connecting vowel *i* changing into *e*, and *s* between two vowels becoming *r*). The *si* is the original pronominal form seen in the Active, and the final *-s* is the Reflexive *sē*.

(c) In the 3d Person Sing. the ending is *-tūr*; *rěg-ī-t*, *rěg-ī-tūr* (the *-t* is same as in the Active, *u* connecting vowel, *-r* representing Reflexive *-s* (*sē*)).

(d) In the 1st Pers. Plural the ending is *-mūr*, the *-s* of the Active ending being dropped and substituted by Reflexive *-r* (for *sē*).

(e) In the 2d Person Plural the ending is *-mīnī*, which is regarded as the Plural (Masc.) Passive Participle to which forms of *essē* are to be supplied; *rěg-ī-mīnī*, sc. *estīs* (cf. Greek *τετυμενοι εἰσι*); *rěg-ā-mīnī*, sc. *sītīs*.

(f) In the 3d Person Plur. the ending is *-ntūr*, the *nt* as seen in the Active, *u* the connecting vowel, *-r* the Reflexive (*sē*).

Of course these endings belong only to tenses for incomplete action.

2. IMPERATIVE.

NOTE III.—(a) The endings of the Present Imperative are shortened forms of those of the Present Indicative.

In the Consonant Conjugation, *-s* of the 2d Person (Sing. and

Plur.) is dropped and the vowel *-ī* goes into *-ě*; *rěg-ī-s*, *rěg-ě*; *rěg-ī-tis*, *rěg-ī-tě*. So in the Passive Sing.; *rěg-ě-ris*, *rěg-ě-rě*.

In the Vowel Conjugations, the *-s* is simply dropped in the Sing., and the Imperative is identical with the Present stem; *āmā-s*, *āmā*; but in the Plural, *āmā-tis*, *āmā-tě*.

Remark.—Four Verbs in the Consonant Conjugation drop the ending *-ě*; *dīcō*, *dīc*; *dūcō*, *dūc*; *fāciō*, *fāc*; *fērō*, *fēr*.

(b) In the Future Imperative Active the ancient ending in 2d and 3d Person Sing. was *-ōd*. This *-d* is a softening of the original *-t*, but was very early dropped, leaving simply *-ō* (adding to the Present Indicative forms, 3d Pers. Sing. and Plural); *rěg-ī-t*, *rěg-ī-t-ō*, *rěg-u-nt*, *rěg-u-nt-ō* ("The use of this form (*t-o*) for the 2d Pers. Sing. was probably due to *-t* being a characteristic of the Second Personal Pronoun."—ROBY).

In the 2d Person Plural of the Active, the ending *-tō-tě* is simply a doubling of the pronominal form.

(c) In the Present Imperative Passive the ending for the 2d Person is *-rě*, representing the Reflexive *sě*.

The ending of the 2d Pers. Plur. is the same as that of the Indicative.

In the Future Imperative Passive the *-d* of the ancient ending *-ōd* is substituted by *-r* (Reflexive *sě*); *rěg-ī-t-ō(d)*, *rěg-ī-t-ōr*; *rěg-u-nt-ō(d)*, *rěg-u-nt-ōr*.

(d) The 2d and 3d Pers. Sing. Imperative of Deponent Verbs sometimes ends in *-mīnō* (cf. Note II., e) in early writers, but this is rare. So in early inscriptions and in early writers we find the Active (Future) Imperative forms used in Deponents; *arbītrātō* instead of *arbītrātōr*.

APPENDIX V.

PECULIARITIES OF TENSE-FORMATION.

Tenses formed on the Present-stem.

§ 250. 1. The tense-sign of the Indicative Future in Verbs of the Fourth Conjugation (*-ī* stems) seems anciently to have been *-b*, as in *ā* and *ē* stems; as, *vestī-b-ō*, *sci-b-ō*, instead of *vestiām*, *sciām*. The same contraction also occurs in the Imperfect; as, *vestī-bām*. The forms *ībām* and *ībō* of *eō* are still retained.

2. The endings *-im*, *-īs*, etc., in the Subjunctive Present (mood-sign *-i*) are sometimes found in the earlier writers and in the poets; as, *ēdim*, *ēdīs*, *ēdīt*, *ēdimūs*, etc., for *ēdām*, etc. The same mood-sign is always found in the forms *sīm*, *sīs*, etc., *vělim*, *vělis*, etc., and their compounds.

Tenses formed on the Perfect-stem.

§ 251. The letter *v* of the Perfect-stem is frequently elided and the first vowel of the ending is absorbed; as, *āmā-(v)-istī*, *āmāstī*; *flē-(v)-ērām*, *flērām*. When *ī* precedes *v*, there is usually no contraction. This is especially the case in compounds of *eō*; as, *rēdū*, *pērū*, *sūbū*, etc.

3. When the Perfect-stem ends in *s*, the syllables *-is*, *-iss*, immediately following it, are sometimes omitted; as, *ēvāstī*, *ēvāssēm*, *ēvāstīs*, for *ēvās-i-stī*, *ēvās-issēm*, *ēvās-i-stīs*.

4. An ancient Future-Perfect in *-sō* sometimes occurs, from which Subjunctive forms in *-sēm* and *-sīm* are formed; as, *rēcepsō*, *rēcepsīm*. Sometimes this Future is formed on the Present-stem; as, *hābessō*.

The forms *ausīm*, *faxīm*, and *faxō* are retained by the classic writers.

COMPOUND VERBS.

5. Compound Verbs generally form their Perfect- and Supine-stems like the simple Verbs from which they are derived. Sometimes, however, there is a change of the stem-vowel; as, *hābe-ō*, *prō-hībe-ō*; *fāc-i-ō*, *con-fīc-i-ō*; *scand-o*, *dē-scend-ō*. A reduplication in the Perfect is omitted in compound Verbs; as, *caed-o*, *cē-cīd-ī*; *oc-cīd-ō*, *oc-cīd-ī*; but the compounds of *dō*, *stō*, *discō*, and *poscō*, and some of those of *currō*, retain it.

APPENDIX VI.

THE VARIOUS FORMATIONS OF THE PERFECT AND SUPINE STEMS.

§ 252. *First Conjugation.*

1. The Perfect and Supine stems are formed, in the First Conjugation, by adding respectively *-v* and *-t* to the Present-stem of the Verb; as, *āmā-*, *āmā-v-*, *āmā-t-*.

2. But—

(a) The characteristic vowel *ā* is elided in the Perfect tenses of a few Verbs (*-v* passing into *-u* after a Consonant), and in such cases is usually changed into *ī* in the Supine; as, *crēpō*, *crēp-u-ī*, *crēp-ī-tūm*.

(b) The Perfect-stem is formed by reduplicating the initial Consonant with *ē*; as, *d-ārē*, *dēd-ī*.

(c) Some Verbs seem originally to have reduplicated, but the reduplication has been dropped, the first two syllables blending into one, and the short stem-vowel becoming long; as, *lāv-ō*, *lāv-ī*, for *lā-lā-vī*.

3. The following list contains the Verbs which vary from the usual mode of formation :

Crēpō, *crēpārē*, *crēpuī*, *crēpitūm*, to *creak*; *incrēpō*, *-āvī* or *-uī*, *-ātūm* or *-ītūm*; *discrēpō*, *-uī*, —; *rē-crēpō*, *-ārē*, —, —.

Cūbō, *cūbuī*, *cūbitūm*, to *lie down*. *Incūbō* has rarely *-āvī*. Some of the compounds insert *m*, and are of the Third Conjugation.

Dō, *dārē*, *dēdī*, *dātūm*, to *give*. Compounds with monosyllabic Prepositions are of the Third Conjugation.

Dōmō, *dōmuī*, *dōmitūm*, to *tame*.

Fricō, *fricuī*, *fricātūm* or *frietūm*, to *rub*; *cōnfricō*, *cōnfricāvī*, *cōnfricātūm*.

Jūvō, *jūvī*, *jūtūm*, *jūvātūrūs*, to *help*.

Lāvō (*-ārē* and *-ērē*), *lāvī* and *lāvāvī*, *lōtūm*, *lautūm*, and *lāvātūm*, *lāvātūrūs*, to *wash*.

Micō, *mīcuī*, —, to *quiver*; *dīmīcō*, *-āvī*, rarely *-u-ī*, *-āt-ūm*; *ēmīcō*, *-uī*, *-ātūm*.

Nēcō, *nēcāvī*, rarely *nēcui*, *nēcātūm*, rarely *nectūm*, to *kill*.

Plicō, *plīcāvī* and *plīcuī*, *plīcātūm* and *plīcītūm*, to *fold*. *Applicō*, *complicō*, *explicō*, *implicō*, in the same way. The other compounds have *-āv-ī*, *-āt-ūm*.

Pōtō, *pōtāvī*, *pōtūm* and *pōtātūm*, to *drink*.

Sēcō, *sēcui*, *sectūm* and *sēcātūm*, to *cut*. So also *praesēcō*, *rēsēcō*. The other compounds have only *sec-tūm*.

Sōnō, *sōnuī*, *sōnītūm*, *sōnītūrūs*, to *sound*; *cōnsōnō*, *exsōnō*, *insōnō*, *praesōnō*, *-uī*, —; *rēsōnō*, *-āvī*.

Stō, *stētī* (for *sestī*), *stātūm*, to *stand*.

Tōnō, *tōnuī*, —, to *thunder*; *at-tōnō*, *-uī*, *-ītūm*.

Vētō, *vētuī*, *vētītūm*, to *forbid*.

§ 253. *Second Conjugation.*

1. The Perfect-stem is formed, in the Second Conjugation,—

(a) By adding *v* to the Present-stem of the Verb, as in the First Conjugation; as, *flē-ō*, *flē-flēv-ī*.

(b) But in most Verbs the characteristic *-ē* is elided, *-v* passing into *-u*, and, as in the First Conjugation, the characteristic passing into *ī* in the Supine; as, *mōne-ō*, *mōnu-ī*, *mōnīt-ūm*.

(c) In many Verbs *ē* is elided, and *-s*, instead of *-v*, added, with such Consonant changes as euphony may require; as, *arde-ō*, *ar-s-ī*, for *ard-sī*; *auge-ō*, *aux-ī*, for *aug-sī*.

(d) A few Verbs reduplicate the initial Consonant and drop the characteristic *-ē*; as, *morde-ō*, *mō-mord-ī*.

(e) Some Verbs preserve a trace of the reduplication in the lengthening of the stem-vowel in the Perfect, the characteristic, as in the last class, being elided; as, *mōve-ō*, *mōv-ī*,—perhaps for *mō-mōv-ī*; or perhaps the original form was *mōvē-v-ī*, syncopated into *mōvī* to avoid having two successive syllables begin with *v*. All Verbs of the First and Second Conjugations which lengthen the stem-vowel in the Perfect have stems ending in *v*, except *videō* and *sēdeō*.

2. The following list contains the Verbs of the Second Conjugation which form the Perfect and Supine stems otherwise than according to § 253, 1 (b), that being considered the regular formation, as it is the one which most commonly occurs:

Ābōleō, *ābōlivī*, *ābōlītūm*, to destroy.

The other compounds of the obsolete *ōleō* are *ādōleō*, *ādōluī* (rarely *ādōlēvī*), *ādultūm*; *exōleseō* (inceptive from *exōleō*), *exōlēvī*, *exōlētūm*; *dēleō*, *dēlēvī*, *dēlētūm*.

Algeō, *alsī*, —, to be cold.

Arceō, *arcuī*, *arctūm*, to keep off.

Ardeō, *arsī*, *arsūm*, to burn.

Audeō, *ausūs sum* (rarely *ausī*, from which *ausīm*), to dare.

Augeō, *auxī*, *auctūm*, to increase.

Cāveō, *cāvī*, *cautūm*, to beware.

Censeō, *censuī*, *censūm*, to be of opinion. *Percenseō*, *percensuī*; *rēcenseō*, *rēcensuī*, *rēcensūm* and *rēcensītūm*.

Cīeō, *cīvī*, *cītūm*, to arouse. The compounds with *ex* and *ād* are of the Fourth Conjugation. The pen-

ult of *excītūs* is common, and that of *concītūs* is rarely long.

Connīveō, *connīvī* or *connixī*, —, to shut the eyes.

Denseō, *densētūm*, to be dense.

Dōceō, *dōcuī*, *doctūm*, to teach.

Fāveō, *fāvī*, *fautūm*, to favor.

Ferveō, *ferbuī*, or *fervō*, *fervī*, to boil.

Fleō, *flōvī*, *flētūm*, to weep.

Fōveō, *fōvī*, *fōtūm*, to warm.

Fulgeō, *fulsī* (anteclassical and poetic, *fulgō*, *fulsī*), to flash.

Gaudeō, *gāvīsūs*, to rejoice.

Haereō, *haesī*, *haesūm*, to stick; *obhaereō*, *-ē-rē*, —, —; so, also, *subhaereō*.

Indulgeō, *indulsī*, *indultūm*, to indulge.

Jūbeō, *jussī*, *jussūm*, to order.

Lūceō, lūxī, —, *to shine*; pollūceō, pollūxī, pollūctum.

Lūgeō, lūxī, lūctum, *to mourn*.

Māneō, mansī, mansum, *to stay*.

Misceō, miscuī, mistum or mixtum, mistūrus, *to mix*.

Mordeō, mōmordī, morsum, *to bite*.

Mōveō, mōvī, mōtum, *to move*.

Mulceō, mulsī, mulsum, *rarely mule-tum, to stroke*.

Mulgeō, mulsī, mulsūm or muletum, *to milk*; ēmulgeō, -ērē, —, ēmul-sūm.

Neō, nēvī, nētum, *to spin*.

Pāveō, pāvī, —, *to fear*.

Pendeō, pēpendī, —, *to hang*; im-pendeō, -ē-rē.

Pleō (*obsolete*), plēvī, plētum, *to fill*.

Prandeō, prandī, pransum, *to break-fast*.

Rideō, rīsī, risum, *to laugh*.

Sēdeō, sēdī, sessum, *to sit*; praesi-deō, praesēdī, —.

Sōleō, sōlītūs sūm, *to be accustomed*.

Sorbeō, sorbuī, —, *to suck up*; rē-sorbeō, -ē-rē, —; absorbeō, ab-sorbuī, *rarely absorpsī, absorptum*.

Spondeō, spōpondī, sponsūm, *to pledge*.

Strideō, stridī, *to creak*.

Suādeō, suāsī, suāsūm, *to advise*.

Tēneō, tenuī, tentum, *to hold*; per-tīneō, pertinui, —.

Tergeō or tergō, tersī, tersum, *to wipe*.

Tondeō, tōtondī, tonsūm, *to shear*.

Torqueō, torsi, tortum, *to twist*.

Torreō, torruī, tostum, *to roast*.

Turgeō, tursī, —, *to swell*.

Urgeō or urgueō, ursī, —, *to press*.

Videō, vidī, vīsum, *to see*.

Vieō, —, viētum, *to plait*.

Vōveō, vōvī, vōtum, *to vow*.

§ 254. To these may be added the following Impersonal and Deponent Verbs of the Second Conjugation:

Dēcēt, dēcuīt, *it becomes*.

Libēt, libuīt or libitum est, *it pleases*.

Līcēt, līcuīt or līcitum est, *it is al-lowed*.

Līquēt, līquīt or līcuīt, *it is clear*.

Mīsērēt, mīsēruīt, *sometimes mīsērē-tūr, mīsērītum or mīsertum est, it pities*.

Oportēt, oportuīt, *it behooves*.

Pīgēt, pīguīt or pīgītum est, *it grieves*.

Paenītēt, paenītuīt, *it repents*.

Pūdēt, pūduīt or pūdītum est, *it shames*.

Taedēt, taeduīt or taesum est, *it dis-gusts*.

Fāteōr, fassūs, *to confess*; diffīteōr, diffītērī, —.

Mēdeōr, —, *to cure*.

Mīsēreōr, mīsērītūs or mīsertūs, *to pity*.

Reōr, rātūs, *to think*.

Tueōr, tuītūs or tūtūs (*the latter Passive*), *to behold, to gaze at*.

§ 255. The following have the Perfect in -uī, but want the Supine:

Aceō, *to be sour*; candeō, *to be white*; cāneō, *to be hoary*; ěgeō, *to want*; ěmīneō, *to rise up*; flōreō, *to flower*; horreō, *to bristle*; lāteō, *to lie hid*; mūceō, *to be mouldy*; nigreō, *to be black*; ōleō, *to smell*; palleō, *to be pale*;

pāteō, to be open; sileō, to be silent; strīdeō, to creak; stūdeō (stūdīvi once) to be eager; stūpeō, to be stunned; tīmeō, to fear.

‡ 256. The following have neither Perfect- nor Supine- stems, though from some of them Perfect tenses are formed with an inceptive force:

Agreō, to be sick; albeō, to be white; āreō, to be dry; āveō, to covet; calleō, to be hard; calveō, to be bald; cēveō, to fawn; clāreō, to be bright; clueō, to be famous; flacceō, to droop; flāveō, to be yellow; fēteō, to stink; frigeō, to be cold; frondeō, to bear leaves; hēbeō, to be dull; lacteō, to suck; langueō, to be faint; lenteō, to be slow; līveō, to be livid; māceō, to be lean; maereō, to grieve; niteō, to shine; ōleō, to smell; polleō, to be powerful; pūteō, to stink; rēnīdeō, to glitter; rīgeō, to be stiff; rūbeō, to be red; scāteō, to gush out; sēneō, to be old; sordeō, to be filthy; splendeō, to shine; squāleō, to be foul; sueō, to be wont; tēpeō, to be warm; torpeō, to be stiff; tūmeō, to swell; ūmeō, to be moist; vēgeō, to arouse; vīgeō, to flourish; vīreō, to be green.

VARIOUS FORMATIONS OF THE PERFECT- AND SUPINE-STEMS.

Third Conjugation.

‡ 257. 1. The Perfect-stem is formed, in the Third Conjugation,—

(a) By adding -s to the Present-stem, which in this Conjugation is the crude form of the Verb; as, *carp-o*, *carps-ī*.

(b) By adding -v to the crude form of the Verb, which has been strengthened by adding -n or -sc.

These are all originally Vowel Verbs; as, *cre-sc-ō*, *crēv-ī*; *pa-sc-ō*, *pāv-ī*; *no-sc-ō*, *nōv-ī*; *sī-n-ō*, *sīv-ī*; *sper-n-ō* (*spēr-ō* by metathesis for *spre-ō*), *sprēv-ī*.

(c) By adding -u (the form which the Perfect-sign -v assumes after a Consonant); as, *āl-ō*, *ālu-ī*.

(d) By adding -iv to the Present-stem; as, *arcess-ō*, *arcess-iv-ī*.

(e) By reduplicating the initial Consonant; as, *curr-ō*, *cūcurr-ō*.

(f) By lengthening the Present-stem, with or without Vowel change; as, *ēm-ō*, *ēm-ī*; *āg-ō*, *ēg-ī*.

(g) In a number of Verbs (especially Vowel Verbs in -u) the Perfect-stem is like the Present-stem; as, *ācū-o*, *ācū-ī*.

2. The Supine-stem is usually formed in the Third Conjugation by adding *-t*, frequently by adding *-s*, to the Present-stem.

INCEPTIVE VERBS.

‡258. Very few Inceptive Verbs have a Supine-stem, and these take it from the simple Verb; the Perfect-stem, when used, is also adopted from the simple Verb. In many Inceptives, especially those derived from Nouns and Adjectives, the intermediate Verb in *eō* is not used; as, *grăvescō*, from *grăvīs*.

Acescō, <i>ăcuī</i> , to grow sour.	Frūticescō, —, to begin to shoot.
Aegrescō, —, to grow sick.	Gēlascō, —, to freeze.
Albescō, —, to grow white.	Gēmiscō, —, to begin to sigh.
Ălescō, —, to grow; coălescō, -ăluī, -ălitūm.	Gemmascō, —, to begin to bud.
Ardescō, <i>arsī</i> , to take fire.	Gemmescō, —, to become a gem.
Arsecō, —, to grow dry; exārescō, -ārui; so inārescō, pērārescō.	Gēnērescō, —, to be produced.
Augescō, —, to begin to grow.	Grandescō, —, to grow large.
Călescō, —, to grow warm.	Grăvescō, —, to grow heavy.
Calvescō, —, to grow bald.	Haerescō, —, to adhere.
Candescō, <i>candui</i> , to grow white.	Hēbescō, —, to grow dull.
Cānescō, —, to grow gray.	Horrescō, <i>horruī</i> , to grow rough.
Clărescō, <i>clăruī</i> , to become bright.	Ignescō, —, to become inflamed.
Condormiscō, -dormivī, to grow sleepy.	Indōlescō, -dōluī, to be grieved.
Conticescō, -tīcuī, to become silent.	Insōlescō, —, to be haughty.
Crēbrescō, <i>crēbuī</i> and <i>crebruī</i> , to increase.	Integrascō, —, to grow fresh.
Crūdescō, <i>crūdui</i> , to become cruel.	Jūvēnescō, —, to grow young.
Dītescō, —, to grow rich.	Languescō, <i>languī</i> , to grow languid.
Dulcescō, <i>dulcuī</i> , to grow sweet.	Lăpīdescō, —, to become stone.
Dūrescō, <i>dūruī</i> , to grow hard.	Lătescō, —, to grow broad.
Ēvīlescō, <i>ēviluī</i> , to grow vile.	Lătescō, —, to lie hid; dēlītescō and oblītescō have -lītuī.
Extimescō, <i>extīmuī</i> , to fear greatly.	Lentescō, to become soft.
Fătiscō, —, to gape.	Līquescō, <i>licuī</i> , to become liquid.
Fervescō, —, to boil.	Lūcescō, —, to grow light.
Flaccescō, <i>flaccuī</i> , to wilt.	Lūtescō, —, to grow muddy.
Flōrescō, <i>flōruī</i> , to begin to flourish.	Măcescō, —, } to grow lean.
Frăcescō, <i>frăcuī</i> , to grow rancid.	Macrescō, <i>macruī</i> , }
Frīgescō, <i>frixī</i> , to grow cold.	Mădescō, <i>măduī</i> , to grow wet.
Frondescō, <i>fronduī</i> , to grow leafy.	Marcescō, —, to pine away.
	Mătūrescō, <i>mătūruī</i> , to ripen.
	Misērescō, —, to pity.
	Mītescō, —, to grow mild.

Mollescō, —, *to grow soft.*

Mūtescō, —, *to grow dumb; obmūtescō, obmūtuī.*

Nīgrescō, nigrūī, *to grow black.*

Nītescō, nītuī, *to grow bright.*

Nōtescō, nōtuī, *to become known.*

Obbrūtescō, —, *to become brutish.*

Obdormiscō, —, *to fall asleep.*

Obsurdescō, obsurdūī, *to grow deaf.*

Occallescō, —, -calluī, *to grow callous.*

Ōlescō (*rarely used*), ādōlescō, ādōlēvī, ādultūm, *to grow up; exōlescō, -ōlēvī, -ōlētūm, to grow obsolete; so obsōlescō; inōlescō, —, -ōlēvī, ōlītūm.*

Pallescō, palluī, *to grow pale.*

Pātescō, pātuī, *to be opened.*

Pāvescō, —, *to grow fearful.*

Pertīmescō, -tīmuī, *to fear greatly.*

Pinguescō, —, *to grow fat.*

Pūbescō, pūbuī, *to grow to maturity.*

Puērascō, —, *to attain the age of boyhood.*

Pūtescō, pūtuī, } *to become rotten.*

Pūtrescō, —, }

Rārescō, —, *to become thin.*

Rēsīpiscō, -sīpīvī, -sīpiī and -sīpuī, *to come to one's self.*

Rīgescō, rīguī, *to grow cold.*

Rūbescō, rūbuī, *to grow red.*

Sānescō, —, *to become sound; cōnsānescō, -sānuī.*

Sēnescō, sēnuī, *to grow old.*

Sentescō, —, *to perceive.*

Siccescō, —, *to become dry.*

Sīlescō, —, *to grow silent.*

Sōlīdescō, —, *to grow solid.*

Sordescō, sorduī, *to grow filthy.*

Splendescō, splenduī, *to grow bright.*

Spūmescō, —, *to begin to foam.*

Stērīlescō, —, *to become barren.*

Stūpescō, —, *to be astonished.*

Suescō, suēvī, suētūm, *to become accustomed.*

Tābescō, tābuī, *to waste away.*

Tēnērescō and -ascō, —, *to grow tender.*

Tēpescō, tēpuī, *to grow warm.*

Torπισcō, torpuī, *to grow torpid.*

Trēmiscō, —, *to grow tremulous.*

Tūmescō, tūmuī, } *to begin to swell.*

Turgescō, —, }

Ūmescō, —, *to grow moist.*

Ūvescō, —, *to grow moist.*

Vālescō, *to grow strong.*

Vānescō, —, *to vanish; ēvānescō, ēvānī.*

Vētērascō, -āvī, *to grow old.*

Vīrescō, —, *to grow green.*

Vīvescō, vixī, *to become alive.*

§ 259. Deponent Verbs of the Third Conjugation.

Āpiscōr, aptūs, *to get.*

Expergiscōr, -perrectūs, *to wake up.*

Fātiscōr, *to gape; dēfētiscōr, dēfessūs. So the other compounds.*

Fruōr, fructūs, fruitūs, fruitūrūs, *to enjoy.*

Fungōr, funetūs, *to perform.*

Grādiōr, gressūs, *to walk; aggrē-*

diōr, aggrēdi and aggrēdiri, aggressūs; *so progrēdiōr.*

Īrascōr, irātūs, *to be angry.*

Lābōr, lapsūs, *to fall.*

Līquōr, liquī, *to flow.*

Lōquōr, lōcūtūs, *to speak.*

Mīniscōr (obs.), commīniscōr, commentūs, *to invent; rēmīniscōr, to remember.*

Mōriōr, mōrī, <i>rarely mōrīrī, mortu-</i> <i>ūs, mōrītūrūs, to die.</i>	Pātiōr, passūs, <i>to suffer.</i>
Nanciscōr, nactūs or nactūs, <i>to ob-</i> <i>tain.</i>	Prōfīciscōr, prōfectūs, <i>to set out.</i>
Nascōr, nātūs, nascītūrūs, <i>to be born.</i>	Quērōr, questūs, <i>to complain.</i>
Nītōr, nīsūs or nīxūs, nīsūrūs, <i>to</i> <i>strive.</i>	Ringōr, rinetūs, <i>to snarl.</i>
Oblīviscōr, oblītūs, <i>to forget.</i>	Sēquōr, sēcūtūs, <i>to follow.</i>
Pāciscōr, pactūs, <i>to bargain.</i>	Tuōr, tūtūs, <i>to protect.</i>
	Ulciscōr, ultūs, <i>to avenge.</i>
	Ūtōr, ūsūs, <i>to use.</i>
	Vescōr, <i>to eat.</i>

Fourth Conjugation.

§ 260. 1. Verbs of the Fourth Conjugation are Vowel-Verbs, the characteristic Vowel being -ī. The Perfect-stem is formed—

(a) By adding -v; as, *audiō, audī-audīv-ī.*

(b) The characteristic Vowel is dropped in some Verbs, and then -v passes into -u; as, *sāli-ō, sāl-u-ī.*

(c) By dropping the characteristic and lengthening the stem-Vowel; as, *vēni-o, vēn-ī.*

2. The Supine-stem is formed by adding -t. In many Verbs *v* of the Perfect-stem is elided.

3. In the following list will be found those Verbs which form the Perfect-stem according to the last three methods mentioned above:

Amīciō, -uī or -xī, āmictūm, <i>to</i> <i>clothe.</i>	Fēriō, —, —, <i>to strike.</i>
Balbūtiō, —, —, <i>to stammer.</i>	Fērōciō, -ivī and ii, <i>to be fierce.</i>
Caecūtiō, —, —, <i>to be blind.</i>	Fulciō, fulsī, fultūm, <i>to prop. Ful-</i> <i>cītūs occurs.</i>
Cambiō (campsī), <i>to exchange.</i>	Ganniō, —, —, <i>to bark.</i>
Dēmentiō, —, —, <i>to be mad.</i>	Glōciō, —, —, <i>to cluck (as a hen).</i>
Effūtiō, —, effūtītūm, <i>to prate.</i>	Grandiō, —, —, <i>to make great.</i>
Eō, ivī, itūm, <i>to go. The compounds</i> <i>almost always elide v of the Per-</i> <i>fect-stem, rēdii, etc.; āntēeō, -ivī</i> <i>or -ii, —. Contrāeō and posteō</i> <i>have no Perfect or Supine.</i>	Hauriō, hausī, hausūm (hausūrūs, haustūrūs).
Farciō, farsī, fartūm and fartūm, <i>to pack. The compounds change a</i> <i>into e; rēfereciō, -fersī, -fertūm;</i> <i>cōnfereciō, —, cōnfertūm; effar-</i> <i>ciō or -feciō, —, effortūm.</i>	Hinniō, —, —, <i>to neigh.</i>
	Īneptiō, —, —, <i>to trifle.</i>
	Pariō <i>is of the Third Conjugation,</i> <i>but its compounds are of the</i> <i>Fourth; as, āpēriō, āpēruī, āper-</i> <i>tūm; so oppēriō; rēpēriō, rēpēri,</i> <i>rēpertūm; so compēriō, rarely de-</i> <i>ponent.</i>

Prūrið, —, —, *to itch.*
 Queð (*like eð*), quīvī, quītum, *to be able.*
 Raucið, —, rausūm, *to be hoarse.*
 Rūgið, —, —, *to roar.*
 Saevið, saevīī, -ītūm, *to rage.*
 Sāgið, —, —, *to perceive keenly.*
 Sālīð, sāluī or salīī, saltūm, *to leap;*
 as- and dē- silið, -uī, -sultūm;
 pro- and trans- silið, -uī, -ivī, -iī;
 ab-, in-, sub- silið, -iī, -uī; dis-,
 ex-, rē- silið, -uī; circum- and
 praesilið have no Perfect or Su-
 pine.
 Sālīð, —, sālitūm, *to salt.*
 Sancið, sanxī, sanctūm, *and sancī-*
 tūm, to ratify.

Sarcið, sarsī, sartūm, *to patch.*
 Sarrið, -ivī, -uī, -ītūm, *to hoe.*
 Scātūrið, —, —, *to gush out.*
 Sentið, sensī, sensūm, *to feel.*
 Sēpēlið, -ivī and -iī, *rarely sēpēli,*
 sēpultūm, rarely -ītūm, to bury.
 Sēpið, sepsī, septūm, *to hedge.*
 Singultið, —, —; *also singultō,*
 —, -ātūm, to hiccup.
 Sītið, -ivī and -iī, —, *to be thirsty.*
 Suffið, -ivī and -iī, -ītūm, *to fumi-*
 gate, to scent.
 Tussið, —, —, *to cough.*
 Vāgið, -ivī or -iī, *to cry.*
 Vēnið, vēnī, ventūm, *to come.*
 Vincið, vinxī, vinctūm, *to bind.*

Deponent Verbs of the Fourth Conjugation.

Mētiðr, mensūs and mētītūs, *to measure.*
 Ordiðr, orsūs, *to begin.*
 Ōriðr, ortūs, ōritūrūs, *to rise. Of the Third Conjugation, except Inf. Pres.*
 Pēriðr (obs. *whence pēritūs*); expē-

riðr, expertūs, *to try; oppēriðr, oppertūs and oppērītūs, to wait for.*
 Pōtiðr, pōtītūs, *to obtain.*
The poets sometimes use an Indicative Present and Subjunctive Imperfect of the Third Conjugation.

APPENDIX VII.

ROMAN MODE OF RECKONING TIME.

§ 261. 1. The Romans divided the natural day (from sunrise to sunset) into twelve equal hours of varying length according to the time of year. The night was also divided in the same way into four equal watches.

2. The year, according to the calendar of Julius Caesar, was divided into twelve months, as follows:

Jānuārius,	31 days.	Maius,	31 days.	September,	30 days.
Februārius,	28 "	Jūnius,	30 "	Octōber,	31 "
Martius,	31 "	Quintilis,	31 "	Nōvember,	30 "
Aprīlis,	30 "	Sextilis,	31 "	Dēcember,	31 "

3. In early times the year began in March: hence the names, *Quintilis*, *Sextilis*, *September*, etc. *Quintilis* and *Sextilis* were afterward changed to *Juliüs* and *Augustüs*, in honor of the first two Caesars.

4. The day of the month was reckoned from three points, Kalends, Nones, and Ides, which fell respectively on the *first*, *fifth*, and *thirteenth* of each month; except March, May, July, and October, when the Nones fell on the *seventh*, and the Ides on the *fifteenth*.

5. Any given date was reckoned, not backward from the first day of the month, as with us, but forward to the next Kalends, Nones, or Ides, *inclusive*. Thus, the 2d of March was called the "sixth before the Nones of March;" *sextüs (antë) Nōnäs Martiäs*, or *antë diēm sextüm Nōnäs Martiäs*; the 16th of March was called the "17th before the Kalends of April," *septimüs dëcimüs (antë) Kälendäs Aprilës*, or *antë diēm septimüm dëcimüm Kälendäs Aprilës*. The 2d of June was called *quartüs Nōnäs Jüniäs*, or *antë diēm quartüm Nōnäs Jüniäs*, etc.

6. In leap-year February had 29 days, the 24th (*sextüs Kal. Mar.*) being doubled and called *bisextüs Kal. Mar.*—Hence leap-year was called *bisextilïs*.

7. Therefore, to reduce the Roman calendar to our own,—

(a) For a date before the Nones or Ides, subtract the number of days from the day of the month on which the Nones or Ides fell, and add one to the remainder. Thus, *a. d. VIII, Idüs Mäiäs*, $(15 - 8) + 1 = 8$; May 8th.

(b) For a date before the Kalends, subtract the number of days from the number of days in the month, and add *two* to the remainder. Thus, *a. d. XVII, Kal. Jun.*, $(31 - 17) + 2 = 16$; May 16th.

8. To reduce our calendar to the Roman, the process will be reversed.

9. The week of seven days (*hebdömäs*) was not used in Rome till after the introduction of Christianity.

APPENDIX VIII. PROSODY.

Prosody is the science of versification, and belongs rather to poetry than to grammar.

QUANTITY.

§ 262. 1. The *quantity* of a syllable is the relative time occupied in pronouncing it, a long syllable requiring twice as much time as a short one.

2. A Vowel is long by *nature*, as *dūcō*; or by *position*, as *rēstitī*. A syllable that is sometimes long and sometimes short is said to be *common*.

§ 263. RULE I.—A Vowel before another Vowel is short.

So also when *h* comes between two Vowels, it being only a breathing.

Exc. 1. *Fīō* has *i* long except before *-ēr*; as, *fīunt*, *fīam*, *fīerēt*.

Exc. 2. *E* between two *i*'s is long in the Genitive and Dative of the Fifth Declension; as, *fāciēi*.

Exc. 3. *A* is long in the penult of old Genitives in *āi*; as, *aulāi*.

Exc. 4. *A* and *e* are long in the endings *-āiūs*, *-ēiūs*, *-ēiā*.

Exc. 5. *I* is common in Genitives in *iūs*, but in *alteriūs* it is almost always short; in *ālīūs*, long, contracted for *ālīiūs*.

Exc. 6. The first Vowel of *ēheu* is common; so that of *Dīānā* and *ōhē*.

§ 264. RULE II.—Diphthongs are long.

Exc. 1. *Prae*, in composition, is short before a Vowel.

Exc. 2. A Diphthong at the end of a word is sometimes made short when the next word begins with a Vowel.

§ 265. RULE III.—Contracted syllables are long.

§ 266. RULE IV.—A Vowel before two Consonants, a double Consonant, or the letter *j*, is long by position.

NOTE.—A Vowel, other than *i*, really combines with *j*, to form a Diphthong.

Remark 1.—The Vowel is long by position when one or both the Consonants are in the same word with it; but when both stand at the beginning of the following word, it is common.

Remark 2.—A short Vowel at the end of a word before a double Consonant or *j* beginning the next word is not lengthened.

Remark 3.—The law of position is frequently disregarded by the comic poets.

Exc. 1. *I* is short before *j* in the compounds of *jūgūm*; as, *biījūgūs*.

Exc. 2. A Vowel naturally short, before a mute followed by a liquid, is common.

Remark 4.—A Vowel is made long by position in compound words where the former part ends with a mute and the latter part begins with a liquid; as, *āb-luō*.

Remark 5.—A short Vowel at the end of a word, before a mute and a liquid in the next word, is rarely lengthened, except in the arsis of a foot.

Remark 6.—In Latin words only *l* and *r* following a mute lengthen a preceding short Vowel.

§ 267. RULE V.—Derivatives retain the quantity of their primitives.

Exc. 1. Frequentatives from Verbs of the First Conjugation change *-ā* long into *-ī* short; as, *clamāt-ūm*, *clamīt-ī*.

Exc. 2. (a) Some derivatives lengthen a short Vowel; such as *dēnī* from *dēcēm*, *persōnā* from *sōnō*, *hūmānūs* from *hōmō*, *sēcīūs* from *sēcūs*, *lāternā* from *lāteō*, *sēdēs* from *sēdeō*, *līterā* from *līnō*, *tēgūlā* from *tēgō*, *suspīcīō* from *suspīcōr*.

(b) Some shorten a long Vowel; as, *dīcax* from *dīcō*, *dux* (*dūcis*) from *dūco*, *fīdēs* from *fīdō*, *lābō* from *lābōr*, *lūcernā* from *lūceō*, *molestūs* from *mōlēs*, *nātō* from *nātūm*, *nōtō* from *nōtūm*, *ōdīūm* from *ōdī*, *sōpōr* from *sōpiō*, *vādūm* from *vādō*, *vōcō* from *vōcīs*.

§ 268. RULE VI.—Words introduced from the Greek or other languages retain their original quantity; so, also, Latin stems have the same quantity as the cognate Greek ones; as, *Darēūs* (Greek *Δαρειός*); *vīcūs* (Greek *οἶκος*, *digammated*).

§ 269. RULE VII.—Compound words retain the quantity of their components.

Exc. 1. *Agnītūs* and *cognītūs* from *nōtūs*, *dējērō* and *pējērō* from *jūrō*; *hōdiē* from *hōc diē*; compounds in *-dicūs* from *dīcō*; *innūbā*, *prōnūbā*, *subnūbā*, from *nūbō* (but *connūbiūm* has *u* common); *imbēcillūs* from *bācillūm*; *ambītūm* from *itūm*, but *i* is short in *ambītūs* and *ambitiō*.

Exc. 2. *Pro* is short in *prōcellā*, *prōcūl*, *prōfānūs*, *prōfārī*, *prōfestūs*, *prōfēiscōr*, *prōfēteōr*, *prōfūgiō*, *prōfundūs*, *prōnēpōs*, *prōneptis*, and *prōtervūs*. It is common in *prōcūrō*, *prōfundō*, *prōpāgō*, *prōpellō*, and *prōpīno*. The Greek *prō* is nearly always short.

Remark 1.—The inseparable Prepositions *dīs* and *rē* are short; *dī*, *sē*, and *vē* are long.

Remark 2.—*A* ending the former part of a compound word is long; the other Vowels short.

Exc. 1. *E* is long in *sē* for *sex* or *sēmī*, and common in some compounds of *fāciō*.

Exc. 2. *I* is long when the first part of a compound is declined, or may be separated without altering the sense; as, *quīdām*, *āgrīcultūrā*; also in the former part of compounds of *dīēs* (*bīduīm*, *mērīdīēs*, etc.), in *ībīquē*, *ūtrōbīquē*, and *ībīdēm*, and in *īdēm* when masculine.

Exc. 3. *O* is long in compounds of *contrō*-, *intrō*-, *rētrō*-, *quandō*- (except *quandōquīdēm*), and in *ālīōquī*.

INCREMENTS.

§ 270. 1. A Noun is said to *increase* when in any of its cases it has more syllables than in the Nominative-Singular. A Plural increment is one which belongs to the endings of the Plural number; while a Singular increment always belongs to the stem.

2. If a word has but one increment, it is the penult; if two, the antepenult is called the first increment, and the penult the second; if three, the syllable before the

antepenult is called the first, the antepenult the second, and the penult the third; as,

sermō, ser-mōn-¹is, ser-mōn-¹ī-būs, it-¹in-²ēr-²ī-būs.

SINGULAR INCREMENTS.

§ 271. RULE VIII.—Increments of the Third Declension in *a* and *o* are long; in *e*, *i*, and *u*, short.

Remark 1.—There are no singular increments in the Second Declension, stems in *r* merely dropping the Nominative-ending. Those of the First, Fourth, and Fifth Declensions belong to § 263.

A.

Exc. 1. Masculines in *-āl* and *-ār* (except *-car* and *-nar*), with *ānās*, *mās*, *vās* (*vādīs*), *baccār*, *hēpār*, *jūbār*, *lār*, *nectār*, *pār*, *fax*, and *sāl*, increase short.

Exc. 2. Nouns in *-s* preceded by a Consonant increase short in *a* and *o*; as, *daps*, *dāpīs*; *scrobs*, *scrōbīs*.

O.

Exc. 3. *O* in the increment of neuters is short; but *ōs* (*ōrīs*), and neuter Comparatives have *o* long. The increment of *ādōr* is common.

Exc. 4. *Arbōr*, *mēmōr*, *bōs*, *compōs*, *impōs*, *lēpūs*, and *praecox* increase short.

E.

Exc. 5. Nouns in *-ēn*, *-ēnīs* (except *Hymēn*) with *Āniō* and *Nērīō*, increase long; also *haerēs*, *lōcuplēs*, *mansuēs*, *mercēs*, *quiēs*, *Ibēr*, *vēr*, *āllec* or *āllex*, *lēx*, *rēx*, *vervēx*, *plēbs*, and *sēps*.

I.

Exc. 6. Nouns and Adjectives in *-ix* increase long; but *cālix*, *coxendix*, *fīlix*, *fornix*, *lārix*, *nix*, *pix*, *sālix*, and *strix*, increase short.

Exc. 7. *Dīs*, *glīs*, *līs*, *vīs*, *Nēsīs*, *Quīrīs*, *Samnīs*, and *vībex*, increase long.

U.

Exc. 8. Nouns in *-ūs* (Gen. *-ūrīs*, *-ūdīs*, *-ūtīs*), with *fūr*, *frux*, *lux*, *Pollux*, increase long; but *intercūs*, *Ligūs*, and *pēcūs* increase short.

Remark 2.—Increments in *y* belong to Greek Nouns.

PLURAL INCREMENTS.

§ 272. RULE IX.—Plural increments in *a*, *e*, and *o* are long; in *i* and *u*, short.

INCREMENT OF VERBS.

§ 273. 1. A Verb is said to *increase* when any of its forms has more syllables than the Second Person Singular of the Indicative Present Active.

2. The number of the increment is reckoned as in Nouns (§ 270, 2); as,

audis, aud-¹-ī-tīs, aud-^{1 2}-ī-ē-bās, aud-^{1 2 3}-ī-ē-bā-tīs, aud-^{1 2 3 4}-ī-ē-bām-ī-nī.

§ 274. RULE X.—In the increment of Verbs, *a*, *e*, and *o* are long, *i* and *u* are short.

A.

Exc. 1. The first increment of *dō* is short.

E.

Exc. 2. *E* is short before *-r* in the *first* increment of the Present and Imperfect of the Third Conjugation, and in the second increment in *-bērīs* and *-bērē*.

Exc. 3. *E* is short before *-rām*, *-rīm*, and *-rō*, and the persons formed from them.

I.

Exc. 4. *I* is long before *-v* or *-s* in the Perfect-stem.

Exc. 5. *I* is long in the Supine-stem of *gaudeō*, *dīvidō*, *pētō*, *quaerō*, *rēcenseō*, *oblīviscōr*, and Intensives in *-ssō*.

Exc. 6. *I* is long in the first increment of the Fourth Con-

jugation, except *-mūs* of the Perfect; also in *sīmus*, *sīs*, *vēlīmus*, *vēlīs*, *nōlītō*, *nōlīte*, *nōlītōtē*.

Exc. 7. *I* is common in *-ris*, *-rimūs*, *-ritīs*, of the Indicative Future-Perfect and Subjunctive Perfect.

U.

Exc. 8. *U* is long in the Supine-stem and Future Participle Active.

PENULTS.

§ 275. RULE XI.—Monosyllabic Perfect- and Supine-stems are long (§ 251, 2 c); as, *mōvi*, *mōtum* (perhaps syn-copated from *mōvītūm*).

Exc. (a) Seven Perfect-stems are short: *bīb-ī*, *dēd-ī*, *fīd-ī* (from *findō*), *scīd-ī*, *stēt-ī*, *stīt-ī*, *tūl-ī*.

NOTE.—A reduplication is always short: hence the short stems of *bībī*, *dēdī*, *sīlī* (for *sēstī*), and *stītī* (for *sīstī*).

(b) Ten Supine-stems are short: *cīt-ūm*, *dāt-ūm*, *īt-ūm*, *līt-ūm*, *quīt-ūm*, *rāt-ūm*, *rūt-ūm*, *sāt-ūm*, *sīt-ūm*, *stāt-ūm*.

So, also, the obsolete *fūtūm*, whence *fūtūrūs*.

§ 276. RULE XII.—(a) Words in *-ābrūm*, *-ācrūm*, *-ātrūm*, *-ūbrūm*, *-ōsūs*, *-ātūm*, *-ītūm*, *-ūtūm*, *-ūclūs*, *-ārīs*, and *-ēlūs*, lengthen the penult.

Exc. *Gēlūs*, *gēlūm*, and *scēlūs*; *dēfrūtūm*, *pulpītūm*, *pētōrītūm*, *lūtūm*.

(b) Words in *-cā*, *-dō*, *-gā*, *-gō*, *-mā*, *-tūs*, *-lē*, *-lēs*, *-līs*, *-nā*, *-nē*, *-nī*, *-nīs*, *-dēx*, *-dīx*, *-mēx*, *-mīx*, *-lēx*, and *-rēx*, lengthen the penult.

Exc. In *-CA*, *brassicā*, *dīcā*, *fūlicā*, *manticā*, *pēdicā*, *perticā*, *scūtīcā*, *tūnicā*, *vōmicā*; in *-DO*, *cādō*, *dīvdō*, *ēdō* (to eat), *sōlīdō*, *spādō*, *trēpīdō*; in *-GA* and *-GO*, *cāligā*, *fūgā*, *plāgā*, *tōgā*, *ēgō*, *līgō*; in *-MA*, *ānīmā*, *lacrīma*, *victīmā*; in *-TUS*, *cātūs*, *lātūs* (*-ērīs*), *mētūs*, *vēgētūs*, *anhēlītūs*, *dīgītūs*, *grātūtītūs*, *hālītūs*, *ser-vītūs*, *spīrītūs*, *nōtūs*, *quōtūs*, *arbūtūs*, *pūtūs*, *inclūtūs*; in *-LE*, *mālē*; in *-LIS*, Verbals in *-līs* and *-bilīs*; Adjectives in *-ātīlīs*,

dapsilis, gracilis, humilis, parilis, mugilis, similis, sterilis, strigilis; in *-NE* and *-NIS*, *sinē, cānis, cīnis, jūvēnis*; in *-NA*, *buccinā, fiscinā, femīnā, fuscinā, lāminā, pāginā, pātinā, sarcinā, āpinae, nundinae*; in *-LEX*, *cūlēx, silēx*; in *-MEX*, *rūmēx*.

(c) *A, e, o, and u*, before *-mūs, -mūm, -nūs, -nūm*, are long.

Exc. *Glōmūs, hūmūs, postūmūs, nēmūs*; *ānūs* (an old woman), *mānūs, oceānūs, pēnūs, tēnūs, Vēnūs, ōnūs, bōnūs, sōnūs, lāgānūm*.

(d) Words in *-ātēs, -ītis, -ōtis, -ātā, -ētā, -ōtā, -ūtā*, lengthen the penult, except *sītis, pōtis, nōtā, rōtā*.

(e) A penultimate Vowel before *v* is long.

Exc. *Āvis, brēvis, grāvis, lēvis, ōvis*; *jūvō, lāvō, ōvō*; *āvūs, cāvūs, fāvūs, nōvūs, fāvōr, pāvōr, nōvēm*.

§ 277. RULE XIII.—(a) Words in *-ācūs, -īcūs, -īdūs, -īlūs, -īmūs*; *-bā, -bō, -pā, -pō*; *-ētās, -ītās, and -ītā*, shorten the penult.

Exc. *Dācūs, mērācūs, ōpācūs*; *āmīcūs, aprīcūs, ficūs, mendīcūs, pīcūs, postīcūs, pūdīcūs, spīcūs, umbīlīcūs*; *Īlūs, fīdūs, infīdūs, nīdūs*; *asīlūs, bīmūs, līmūs, ōpīmūs, pātrīmūs, mātrīmūs, quadrīmūs, trīmūs*, and the Superlatives *īmūs* and *primūs*; *glēbā, būbō, glūbō, libō, nūbō, scribō, rīpā, cūpā, pāpā, pūpā, scōpā, rēpō, pituitā*.

(b) Diminutives and Polysyllables in *-ūlūs*, with Verbs in *-īnō, -īnōr*, shorten the penult.

Exc. *Festīnō, sāgīnō, prōpīnō, ōpīnōr*, and compounds of *clīnō*.

§ 278. RULE XIV.—Words in *-īnus*, except Adjectives expressing time or material, lengthen the penult.

Exc. But *mātūtīnūs, rēpentīnūs, and vespertīnūs* lengthen the penult, and the following shorten it: *accīnūs, āsīnūs, dōmīnūs, fācīnūs, sīnūs, termīnūs, gēmīnūs, circīnūs, mīnūs*.

§ 279. RULE XV.—Before final *-rō* and *-rōr*, *a* and *e* are short; the other Vowels, long.

Exc. *Pěrǫ, spěrǫ, fǫrǫ, sǫrǫr, vǫrǫ, fǫrǫ.*

§ 280. RULE XVI.—Before final *-rǫs, -rǎ, -rǫm*, *e* is short; the other Vowels long.

Exc. *Austērǫs, gǎlērǫs, plērǫs, prǫcērǫs, sērǫs, sǣvērǫs, vērǫs, stǣtērǎ; barbǣrǫs, nǣrǫs, pǣrǫs, scǣrǫs, spǣrǫs, tǫrǫs, hǣrǎ, mǫrǎ, pǣrǫm, suppǣrǫm.*

§ 281. RULE XVII.—Adverbs in *-tǣm* lengthen the penult; those in *-tǣr* and *-tǣs* shorten it. But *stǣtǣm* (immediately) is short.

Remark 1.—Many apparent exceptions to the foregoing rules are covered by §§ 267, 268, 269. The masculine only of Adjectival terminations is given, the quantity of the feminine and the neuter being of course that of the masculine.

Remark 2.—Patronymics (Greek) in *-ǣdēs* and *-ǣdēs* shorten the penult, while those in *-āis, -ēis*, and *-ōis* lengthen it. Nouns in *-eus* form Patronymics in *-īdēs*.

ANTEPENULTS.

§ 282. RULE XVIII.—The connecting Vowels *i, o*, and *u* are short; *a* is long; as, *vīnǫlentǫs, fraudǫlentǫs, ǣlǣmentǫm, atrǣmentǫm.*

§ 283. RULE XIX.—A Vowel before *-neǣ, -neǫ, -niǣ, -niǫ, -niǫs, -niǫm* is long.

Exc. *Castǣneǣ, tǣneǣ, mǣneǣ, mǣneǣ, mǣneǣ, tǣneǣ, ignǫmǣniǣ, luscǣniǣ, vǣniǣ, lǣniǣ, vǣniǣ, and words in -cǣniǫm.*

FINAL SYLLABLES.

MONOSYLLABLES.

§ 284. RULE XX.—(a) Monosyllables ending in a Vowel are long.

(b) Monosyllabic Nouns ending in a Consonant are long; all other monosyllables ending in a Consonant are short.

Exc. 1. *Cör, fěl, měl, pöl, vör, ōs (ossis), vās (vādīs)*, are short.

Exc. 2. *Ēn, nōn, crās, plūs, cūr, pār*, are long. So, also, monosyllables in *c*, except *nēc* (short), and *hēc* and *hōc* (common).

Exc. 3. Monosyllabic Plural cases and Verb-forms in *-ās, -ēs*, and *-īs* are long; but *ēs* from *sūm* is short.

POLYSYLLABLES.

A final.

§ 285. RULE XXI.—*A* final, in words declined, is short, and long in words undeclined.

Exc. 1. *A* final is long in the Ablative Singular of the First Declension, and in the Vocative Singular of Greek Nouns in *-ās* and *-ēs*.

Exc. 2. *A* final is short in *eiā, itā, quiā*, and *pūtā*, when used Adverbially; sometimes also in *contra* and numerals in *-ginta*. In *postea* it is common.

E final.

§ 286. RULE XXII.—*E* final is short in words of two or more syllables.

Exc. 1. *E* final is long in the First and Fifth Declensions.

Exc. 2. Final *e* in the Imperative Active Second Person Singular of the Second Conjugation is a contraction; but it is sometimes short in *cāvē, vālē, vidē*.

Exc. 3. Final *e* is long in *fērē, fermē, ōhē*, and in Adverbs derived from Adjectives of the Second Declension; but it is short in *bēnē, mālē, infernē, saepē*, and *supernē*.

I final.

§ 287. RULE XXIII.—*I* final is long.

Exc. *I* final is common in *mīhī, tībī, sībī, ūbī, ūbī*; short in *nīšī, quāšī*, and *cuī* (when a dissyllable).

O final.

§ 288. RULE XXIV.—*O* final, in words of more than one syllable, is common.

Exc. 1. *O* final is long in the Dative and the Ablative, and in the local Adverbs *quō*, *eō*, *eōdem*, etc.; also in *omnīnō* and *iō*.

Exc. 2. *O* final is short in *citō*, *duō*, *illicō*, *octō*, *prōfectō*, and *mōdō*, and generally in *ēgō* and *hōmō*.

U final.

§ 290. RULE XXV.—*U* final is long.

D, L, N, R, T, final.

§ 291. RULE XXVI.—A Vowel before *d*, *l*, *n*, *r*, *t*, final, is short.

Exc. *E* is long in *liēn*, *Ībēr*, and *Celtibēr*.

C final.

§ 292. RULE XXVII.—A Vowel before *c* final is long; but *e* in *dōnēc* is short.

As, Es, Os, final.

§ 293. RULE XXVIII.—*As*, *es*, and *os*, final, are long.

Exc. 1. *As* is short in *ānās*, and in Greek Nouns in *-ās*, *-ādīs*.

Exc. 2. *Es* is short in Nouns of the Third Declension, Class III. (§ 35); in *pēnēs*; and in compounds of *ēs* (*pōtēs*, etc.).

Exc. 3. *Os* is short in *compōs*, *impōs*, and *ōs* (*ossīs*); also in Greek words in *ōs*.

Is, Us, Ys, final.

§ 294. RULE XXIX.—*Is*, *us*, and *ys*, final, are short.

Exc. 1. *Is* and *us* are long in Plural cases, and in the Nominative of Nouns having a long stem-vowel; as, *mūsīs*, *fructūs*, *tellūs*, *Samnīs*. But *-būs* of the Dative and the Ablative is short.

Exc. 2. Contracted final syllables in *us* and *is* are of course long; as, *audis* for *audī-is*, *fructūs* for *fructū-is*.

Exc. 3. *-ris* in the Indicative Future-Perfect and Subjunctive Perfect is common.

Remark.—The last syllable of a verse (except the anapaestic and Ionic *ā mīnōrē*) may be long or short.

VERSIFICATION.

§ 295. 1. A *foot* is a combination of two or more syllables. A compound foot consists of two simple feet united.

2. The simple feet of two syllables are the—

<i>Spondee</i> ,	two long,	— — ; as, <i>sēsē</i> .
<i>Pyrrhic</i> ,	two short,	— — ; as, <i>bōnē</i> .
<i>Trochee</i> ,	long and short,	— — ; as, <i>gāudēt</i> .
<i>Iambus</i> ,	short and long,	— — ; as, <i>dēō</i> .

3. The simple feet of three syllables are the—

<i>Dactyl</i> ,	one long and two short,	— — — ; as, <i>cōrpōrā</i> .
<i>Anapaest</i> ,	two short and one long,	— — — ; as, <i>bōnītās</i> .
<i>Tribrach</i> ,	three short,	— — — ; as, <i>cūpērē</i> .
<i>Molossus</i> ,	three long,	— — — ; as, <i>mīrārī</i> .
<i>Amphibrach</i> ,	short, long, and short,	— — — ; as, <i>pērītūs</i> .
<i>Amphimācer</i> , or <i>Cretic</i> ,	} long, short, and long,	— — — ; as, <i>cēpērānt</i> .
<i>Bacchius</i> ,		
<i>Antibacchius</i> ,	one short, two long,	— — — ; as, <i>āmābās</i> .
	two long, one short,	— — — ; as, <i>fēcīssē</i> .

4. The compound feet are the—

<i>Dispondee</i> ,	double Spondee,	— — — — ; as, <i>accēpīssēt</i> .
<i>Proceleusmatic</i> ,	double Pyrrhic,	— — — — ; as, <i>cēlērītēr</i> .
<i>Ditrochee</i> ,	double Trochee,	— — — — ; as, <i>ērūdītūs</i> .
<i>Diiambus</i> ,	double Iambus,	— — — — ; as, <i>āmāvērās</i> .
<i>Ionic ā majōre</i> ,	Spondee and Pyrrhic,	— — — — ; as, <i>cōnfēcērām</i> .
<i>Ionic ā mīnōre</i> ,	Pyrrhic and Spondee,	— — — — ; as, <i>ādōlescēns</i> .
<i>Choriambus</i> ,	Trochee and Iambus,	— — — — ; as, <i>crēdūlītās</i> .
<i>Antispast</i> ,	Iambus and Trochee,	— — — — ; as, <i>vērēcūndūs</i> .
<i>First epitrit</i> ,	Iambus and Spondee,	— — — — ; as, <i>āmāvērūnt</i> .
<i>Second epitrit</i> ,	Trochee and Spondee,	— — — — ; as, <i>impērāvī</i> .
<i>Third epitrit</i> ,	Spondee and Iambus,	— — — — ; as, <i>ductōrītās</i> .
<i>Fourth epitrit</i> ,	Spondee and Trochee,	— — — — ; as, <i>fēcīssētīs</i> .
<i>First paeon</i> ,	Trochee and Pyrrhic,	— — — — ; as, <i>ādmōnītūs</i> .
<i>Second paeon</i> ,	Iambus and Pyrrhic,	— — — — ; as, <i>āmābīlīs</i> .
<i>Third paeon</i> ,	Pyrrhic and Trochee,	— — — — ; as, <i>pūērīlīs</i> .
<i>Fourth paeon</i> ,	Pyrrhic and Iambus,	— — — — ; as, <i>cēlērītās</i> .

5. *Isochronous* feet are those whose average quantity is equal. Thus, a Dactyl is isochronous with a Spondee; a Trochee, with an Iambus, etc.

METRE AND VERSES.

§ 296. 1. *Metre* is the arrangement of syllables and feet into verses.

2. There are six kinds of metre, named from the fundamental foot employed in each: to wit, *Dactylic*, *Anapaestic*, *Iambic*, *Trochaic*, *Choriambic*, and *Ionic*.

3. A verse is a number of feet arranged in a certain order, constituting a line of poetry. Two verses are called a *Distich*; half a verse, a *Hemistich*.

4. Verses are sometimes named from the author who used them principally; as, *Anacreontic*, from Anacreon; *Asclepiadic*, from Asclepiādes; *Sapphic*, from Sappho, etc.,—sometimes from the number of feet or measures which they contain; as, *Pentameter*, containing five feet; *Hexameter*, containing six feet,—sometimes from the foot chiefly used; as, *Dactylic*, consisting chiefly of Dactyls; *Spondaic*, consisting chiefly of Spondees.

5. A verse wanting one syllable at the end is called *catalectic*; a verse wanting a whole foot at the end is called *brachycatalectic*; a complete verse is called *acatalectic*; a verse wanting a syllable at the beginning is called *acephalous*; a verse having a redundant syllable or foot is called *hypercatalectic* or *hypermeter*.

6. A verse or part of a verse consisting of a foot and a half (three half-feet) is called *trihēmimēris*; consisting of two feet and a half (five half-feet), *penthēmimēris*; consisting of three feet and a half (seven half-feet), *hept-*

hēmīmērīs; consisting of four feet and a half (nine half-feet), *ennēhēmīmērīs*.

7. *Scanning* is dividing a verse into the feet of which it is composed, or reading it *metrically*.

FIGURES OF PROSODY.

§ 297. The figures of Prosody are—

(a) *Synalaepha*, or the elision of a final Vowel or Diphthong when the next word begins with a Vowel. Thus, *sī omnēs* is read *s'omnēs*; *illī intēr sē* is read *ill' intēr sē*, etc.

Remark 1.—*Ō, heu, ah, proh, vae, and vah* are not elided. Other long Vowels and Diphthongs sometimes stand unelided, and, if so, they are generally short in the thesis of a foot.

(b) *Ecthlipsis*, or the elision of a final *m* with the preceding Vowel, when the next word begins with a Vowel; as,

Monstr-(ūm), horrend-(ūm), inform-(ē), ingens, cuī lūmēn ādemptum.

Final *s* was sometimes elided in the same way by the earlier poets.

Remark 2.—*M* final, when unelided, is short before a Vowel.

(c) *Synaerēsis*, or the contraction of two separate Vowels into one syllable; as, *dēindē, flūviōrūm, tēnuīs*, pronounced *dīne-de, flūv-yōrūm, ten-wīs*.

(d) *Diaerēsis*, or the separation of one syllable into two; as, *siluā* for *silvā*; *sū-ādent* for *sūādent*.

(e) *Systōle*, or the shortening of a syllable naturally or by position long; as,

Obstūpūī, stētērunt cōmae; vox faucībūs haesīt.

(f) *Diastōle*, or lengthening a syllable naturally short.

(g) *Synapheia*, or such a connection between the last

syllable of one verse and the first of the next, that the former is made long by position, or cut off by synalaepha or ecthlipsis.

RHYTHM.

§ 298. 1. *Rhythm* is the alternate elevation (*arsis*) or depression (*thesis*) of the voice in pronouncing the syllables of a verse. The terms *arsis* and *thesis* are also applied to the part of the foot on which this elevation or depression takes place. The arsis of a foot is on the long syllable, and is determined by the fundamental foot of any measure. Thus, in Dactylic measure the arsis is on the first syllable, while in Iambic it is on the last; therefore a Spondee in Dactylic measure has the arsis on the first syllable, and in Iambic on the last.

2. The *ictus* is the stress of voice in pronouncing the arsis of a foot. A short syllable in the arsis of a foot is sometimes lengthened by the *ictus*.

3. The *caesūra* of the verse is such a division of the line by the ending of a word as affords a convenient and harmonious pause.

DACTYLIC METRE.

§ 299. I. 1. An *Hexameter* or *Heroic* verse consists of six feet, the last of which is a Spondee, and the fifth a Dactyl; but the fifth foot is sometimes a Spondee, and then the verse is called *Spondaic*:

Lūdērē | quāē vēl-|lēm || cālă-|mō pēr-|mīsīt ă-|grēstī. *Verg. Ae.*, 1, 10.

În nōvă fērt ănī-|mūs || mū-|tātās | dīcērē | fōrmās. *Ov. M.*, 1, 1.

Cără dē-|ŭm sōbō-|lēs || măg-|nūm Jōvis | încrē-|mēntūm. *Verg.*

2. The *caesura* in Hexameter usually occurs after the arsis of the third foot, as above; frequently, however, it

occurs after the arsis of the fourth foot, and there is then a slighter one after the arsis of the second ; as,

Īndě tō-|rō || pătēr | Āenē-|ās || sīc | ōrsūs āb | āltō.

3. A rapid and spirited movement is produced by the recurrence of Dactyls ; a slow and heavy one, by that of Spondees :

Ātquē lē-|vēm stīpū-|lām || crēpī-|tāntī | ūrērē | flāmmā.

Īll-(i) īn-|tēr sē | māg-|nā vī | brāchīā | tōllūnt.

II. 1. A *Pentameter* verse consists of five feet, of which the first and second may each be a Dactyl or a Spondee ; the third is always a Spondee ; and the fourth and fifth are Anapaests (*i. e.* two short and one long):

Sūb quā | nūnc rēcū-|bās || ārb-ōrē vīr-|gā fūt.

Quāquē vē-|nīt mūlt-ās || āc-|cīpīt | ām-|nīs āquās.

2. It is generally, however, divided into two Hemistichs, the first containing two Dactyls, two Spondees, or a Dactyl and a Spondee, followed by a long syllable ; the second, two Dactyls, followed by another long syllable. The caesura occurs at the close of the first Hemistich :

Sūb quā | nūnc rēcū-|bās || ārbōrē | vīrgā fū-|īt.

Quāquē vē-|nīt mūlt-|ās || āccīpīt | āmnīs ā-|quās.

3. This verse usually alternates with Hexameter, forming what is called *elegiac* verse.

III. *Aeolic Pentameter* consists of five feet, the first being a Spondee, a Trochee, or an Iambus, and the rest Dactyls :

— — | — — | — — | — — | — —
— — | — — | — — | — — | — —
— — | — — | — — | — — | — —

IV. *Phalaecean Pentameter* consists of the first half of a Pentameter, followed by a Dactyl and a Spondee :

— — | — — | — || — — | — —

V. *Tetrameter ā priōrē* consists of the first four feet of an Hexameter, the fourth being a Dactyl:

Gārrŭlā | pēr rā-|mōs, āvis | ōbstrēpīt.

Tetrameter catalectic wants the last two syllables of the fourth foot.

VI. *Tetrameter ā postēriōrē* consists of the last four feet of an Hexameter, the third foot being either a Dactyl or a Spondee:

Mōbīlī-|būs pō-|mārīā | rīvīs.

Mēnsō-|rēm cōhī-|bēnt Ār-|chytā.

VII. *Tetrameter Meiurus*, or *Faliscan*, is the same as *Tetrameter ā postēriōrē*, except that the last foot is an Iambus instead of a Spondee:

— ◡ ◡ | — — | — ◡ ◡ | ◡ —

VIII. *Dactylic Trimeter* consists of the last three feet of an Hexameter:

Nīgrīs | āequōrā | vēntīs.

IX. *Archilochian Trimeter catalectic* consists of the first half of a Pentameter:

Ārbōrī-|būsquē cō-|mae.

X. *Dactylic Dimeter*, or *Adonic*, consists of a Dactyl and a Spondee:

Mōrē pāl-|aestrae.

ANAPAESTIC METRE.

§ 300. I. *Anapaestic Monometer* consists of two Anapaests:

◡ ◡ — | ◡ ◡ —

II. *Anapaestic Dimeter* consists of four Anapaests :

— — — | — — — | — — — | — — —

IAMBIC METRE.

§ 301. I. *Iambic Trimeter*, or *Sēnāriūs*, consists of six Iambic feet ; but the Iambus is often replaced by a Spondee in the first, third, and fifth feet. A Tribrach is used instead of an Iambus in any foot except the last ; and the Spondee is replaced by its equivalents, the Dactyl or Anapaest, and sometimes by a double Pyrrhic, in the first foot.

1.	2.	3.	4.	5.	6.
— —		— —		— —	
— — —		— — —		— — —	
— —	— —	— —	— —	— —	— —
— — —	— — —	— — —	— — —	— — —	
— — —		— — —		— — —	

There is generally a caesura in the third or fourth foot.

II. The *Choliambus*, or *σχαζών*, also called *Hipponactean*, from its inventor, Hippönax, is *Iambic Trimeter*, or *Sēnāriūs*, with a Spondee or a Trochee in the last foot.

III. *Iambic Tetrameter*, or *Octōnāriūs*, consists of eight Iambic feet, varied as in Iambic Trimeter, the caesura usually falling on the arsis of the fourth foot.

IV. *Iambic Tetrameter catalectic* is an Iambic Tetrameter without the last syllable of the last foot, and in the seventh place there is always an Iambus.

V. *Iambic Trimeter catalectic*, or *Archilochian*, is Iambic Trimeter without the last syllable of the last

foot, but it does not admit of a Spondee in the fifth place :

Lōcās | sūb īp-|sūm fū-|nūs ēt | sēpūl-|crī.

VI. *Iambic Dimeter*, or *Archilochian Dimeter*, consists of four Iambic feet, with the same variations as Iambic Trimeter. This measure is *acephalous* when it wants the first syllable, and *hypermeter* when a syllable is added at the end :

Quī mā-|jōr āb-|sēntēs | hābēt.

Acephalous, Āt | fīdēs | ēt īn-|gēnī.

Hypermeter, Rēdē-|gīt īn | vērōs | tīmō-|rēs.

VII. *Iambic Dimeter catalectic*, or *Anacreontic*, is Iambic Dimeter without the final syllable, and with the third foot always an Iambus :

— — | — — | — — | —

VIII. The *Galliambus* consists of two Iambic Dimeters catalectic, the caesura occurring at the end of the first Dimeter.

TROCHAIC METRE.

§ 302. I. *Trochaic Tetrameter catalectic* consists of seven Trochees and a catalectic syllable. The first five Trochees, and sometimes the sixth, are replaced by Tribrachs ; and the second, fourth, and sixth, by a Spondee or its equivalent :

1.	2.	3.	4.	5.	6.	7.	8.
— —	— —	— —	— —	— —	— —	— —	
— —	— —	— —	— —	— —	— —	— —	
— —	— —	— —	— —	— —	— —	— —	
— —	— —	— —	— —	— —	— —	— —	
— —	— —	— —	— —	— —	— —	— —	
— —	— —	— —	— —	— —	— —	— —	

The caesura falls upon the thesis of the fourth foot.

. II. *Sapphic* verse, so called from the poetess Sappho, consists of five feet,—the first, fourth, and fifth being Trochees, the Second a Spondee, and the third a Dactyl. The second foot is sometimes a Trochee:

Āudī-|ēt cī-|vēs ācū-|īssē | fērrūm.

The caesura falls upon the arsis of the third foot.

III. *Phalaecean* verse, so called from the old Greek poet Phalaeus, consists of five feet,—a Spondee, a Dactyl, and three Trochees:

— — | — ∪ ∪ | — ∪ | — ∪ | — ∪

IV. *Trochaic Dimeter catalectic* consists of three Trochees—the second being sometimes replaced by a Spondee or Dactyl—and a catalectic syllable. This measure may also be scanned as Iambic Dimeter acephalous (§ 301, VI.):

Āt fī-|dēs ēt | īngē-|nī;
Āt | fīdēs | ēt īn-|gēnī.

CHORIAMBIC METRE.

§ 303. I. *Choriambic Pentameter* consists of a Spondee, three Choriambi, and an Iambus:

Tētā-|rīs nūmē-|rōs. | Ūt mēlīūs | quīdquīd ērīt | pātī.

II. *Choriambic Tetrameter* consists of three Choriambi and a Bacchius. The Iambus of the first foot is sometimes replaced by a Spondee:

Sāepē trāns fīn-|ēm jācūlō | nōbīlīs ēx-|pēdītō.

III. *Asclepiadic Tetrameter*, so called from the poet Asclepiades, consists of a Spondee, two Choriambi, and

an Iambus, the caesura occurring at the end of the first Choriambus :

Māēcē-|nās, ātāvīs || ēdītē rēg-|ībūs.

This verse is sometimes scanned as Dactylic Pentameter catalectic (§ 299, II.):

Māēcē-|nās, ātā-|vīs || ēdītē | rēgībūs.

IV. *Choriambic Trimeter*, or *Glyconic*, so called from the poet Glyco, is composed of a Spondee, a Choriambus, and an Iambus, the Spondee being sometimes replaced by a Trochee or an Iambus :

Illī | rōbūr ēt āēs | trīplex.

V. *Choriambic Trimeter catalectic*, or *Pherecratic* (from the poet Pherecrātes), is composed of a Spondee, a Choriambus, and a catalectic syllable ; in other words, it is a *catalectic Glyconic*. The Spondee is sometimes replaced by a Trochee, Anapaest, or Iambus :

Nīgrīs | āēquōrā vēm-|tīs.

VI. A combination of Glyconic and Pherecratic produces *Priapean* verse :

— — | — ∪ ∪ — | ∪ — || — — | — ∪ ∪ — | —

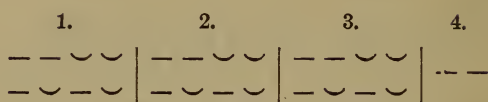
VII. *Choriambic Dimeter* consists of a Choriambus and a Bacchīus :

Sānguīnē vīp-|ērīnō.

IONIC METRE.

§ 304. I. *Ionic ā mājōrē*, or *Sotādic* (from the poet Sotādes), is composed of three Greater Ionics and a Spondee. The Ionics are often replaced by Ditrochees,

and the long syllable of the Trochees by two short ones :



II. *Ionic ā mīnōrē* is composed entirely of Lesser Ionics :

Sīmūl ūnctōs | Tībērīnīs | hūmērōs lā-|vīt īn ūndīs.

COMPOUND METRES.

§ 305. I. *Greater Alcaic* is composed of two Iambi and a catalectic syllable, followed by a Choriambus and an Iambus which may be scanned as two Dactyls. The first Iambus is frequently replaced by a Spondee. The caesura occurs after the catalectic syllable :

Vīdēs | ūt āl-|tā || stēt nīvē cān-|dīdum.

II. *Dactylico-trochaic Tetrameter*, or *Lesser Alcaic*, consists of two Dactyls followed by two Trochees :

— — — | — — — | — — | — —

III. *Dactylico-trochaic*, or *Archilochian Heptameter*, consists of the Dactylic Tetrameter *ā prīōrē* (§ 299, V.), followed by three Trochees ; the caesura after the fourth foot :

Sōlvītūr | ācrīs hī-|ēms grā-|tā vīcē || vērys | ēt Fā-|vōnī.

IV. *Dactylico-iambic*, or *Elegiambus*, is composed of two and a half Dactylic feet, followed by an Iambic Dimeter (§ 301, VI.):

Scrībērē | vērsīcū-|lōs || āmō-|rē pēr-|cūssūm | grāvī.

The caesura occurs after the *penthemimeris*, as in Hexameter.

V. *Iambico-dactylic* verse, or *Iambelegus*, consists of an Iambic Dimeter (§ 301, VI.) followed by a Dactylic *penthemimeris*; the caesura occurring after the fourth foot:

Tŭ vī-|nă Tŏr-|quātō | mŏvē || cōnsŭlē | prĕssă mĕ-|ō.

STANZAS.

§ 306. 1. A combination of verses recurring in a certain order is called a *Stanza* or *Strophe*. A poem containing stanzas of two lines is called *Distrŏphon*; of three lines, *Tristrŏphon*; of four lines, *Tetrastrŏphon*.

2. A poem consisting of only one kind of metre is called *Monocōlon*; of two kinds, *Dicōlon*; of three kinds, *Tricōlon*.

HORATIAN METRES.

§ 307. In the lyric poems of Horace there are twenty different species of metre, used in nineteen different combinations, which are arranged below according to the frequency of their use:

1. Two Greater Alcaics (§ 305, I.), one Iambic Dimeter Hypermeter (§ 301, VI.), and one Lesser Alcaic (§ 305, II.).

2. Three Sapphics (§ 302, II.) and one Adonic (§ 299, X.).

3. One Glyconic (§ 303, IV.) and one Asclepiadic (§ 303, III.).

4. One Iambic Trimeter (§ 301, II.) and one Iambic Dimeter (§ 301, VI.).

5. Three Asclepiadics (§ 303, III.) and one Glyconic (§ 303, IV.).

6. Two Asclepiadics (§ 303, III.), one Pherecratic (§ 303, V.), and one Glyconic (§ 303, IV.).

7. Asclepiadic (§ 303, III.).

8. One Hexameter (299, I.) and one Dactylic Tetrameter *a postëriörë* (§ 299, VI.).

9. Choriambic Pentameter (§ 303, I.).

10. One Hexameter (§ 299, I.) and one Iambic Dimeter (§ 301, VI.).

11. Iambic Trimeter (§ 301, I.).

12. One Choriambic Dimeter (§ 303, VII.) and one Choriambic Tetrameter (§ 303, II.).

13. One Hexameter (§ 299, I.) and one Iambic Trimeter (§ 301, I.).

14. One Hexameter (299, I.) and one Dactylic Trimeter catalectic (§ 299, IX.).

15. One Iambic Trimeter (§ 301, I.), one Dactylic Trimeter catalectic (§ 299, IX.), and one Iambic Dimeter (§ 301, VI.). The last two frequently constitute an Elegiambus (§ 305, IV.).

16. One Hexameter (§ 299, I.), one Iambic Dimeter (§ 301, VI.), and one Dactylic Trimeter catalectic (§ 299, IX.). The last two frequently constitute an Iambelegus (§ 305, V.).

17. One Archilochian Heptameter (§ 305, III.), and one Iambic Trimeter catalectic (§ 301, V.).

18. One Iambic Dimeter acephalous (§ 301, VI.) and one Iambic Trimeter catalectic (§ 301, V.).

19. Ionic *ā mīnörë* (§ 304, II.).

METRICAL KEY TO THE ODES OF HORACE.

§ 308. The following is an alphabetical list of the first words of the Odes, with the number in the preceding section annexed, where the metre is explained:

Aeli, vetusto	No. 1	Coelo tonantem	No. 1
Aequam memento	1	Cùm tu, Lydia	3
Albi, ne doleas	5	Cur me querēlis	1
Altëra jam terītur	13	Delicta majōrum	1
Angustam, amīce	1	Descende coelo	1
At, O deōrum	4	Diānam, tenērae	6
Audivëre, Lyce	6	Diffugëre nives	14
Bacchum in remōtis	1	Dive, quem proles	2
Beātus ille	4	Divis orte bonis	5
Coelo supīnas	1	Donārem patēras	7

Donec gratus eram	No. 3	Non semper imbres	No. 1
Eheu! fugāces	1	Non usitātā	1
Est mihi nonum	2	Non vides, quanto	2
Et thure et fidibus	3	Nox erat	10
Exēgi monumentum	7	Nullam, Vare, sacrā	9
Extrēmum Tanaim	5	Nullus argento	2
Faune, nympharum	2	Nunc est bibendum	1
Festo quid potius die	3	O crudelis adhuc	9
Herculis ritu	2	O diva, gratum	1
Horrida tempestas	16	O fons Bandusiae	6
Ibis Liburnis	4	O matre pulchrā	1
Icci, beātis	1	O nata mecum	1
Ille et nefasto	1	O navis, refērent	6
Impios parrae	2	O saepe mecum	1
Inclūsam Danāēn	5	O Venus, regīna	2
Intactis opulentior	3	Odi profānum	1
Intēger vitae	2	Otium Divos	2
Intermissa, Venus, diu	3	Parcius junctas	2
Jam jam effīcāci	11	Parcus Deōrum	1
Jam pauca arātro	1	Parentis olim	4
Jam satis terris	2	Pastor quum traheret	5
Jam veris comites	5	Persicos odi, puer	2
Justum et tenācem	1	Petti, nihil me	15
Laudābunt alii	8	Phoebe, silvarumque	2
Lupis et agnis	4	Phoebus volentem	1
Lydia, dic, per omnes	12	Pindārum quisquis	2
Maecēnas atāvis	7	Poscīmur: si quid	2
Malā solūta	4	Quae cura Patrum	1
Martiis caelebs	2	Qualem ministrum	1
Mater saeva Cupidinum	3	Quando repostum	4
Mercūri, facunde	2	Quantum distet ab Inācho	3
Mercūri, nam te	2	Quem tu, Melpomēne	3
Miserarum est	19	Quem virum aut herōa	2
Mollis inertia	10	Quid bellicōsus	1
Montium custos	2	Quid dedicātum	1
Motum ex Metello	1	Quid fles, Asterie	6
Musis amicus	1	Quid immerentes	4
Natis in usum	1	Quid obserātis	11
Ne forte credas	1	Quid tibi vis	8
Ne sit ancillae	2	Quis desiderio	5
Nolis longa ferae	5	Quis multa gracilis	6
Nondum subacta	1	Quo me, Bacche	3
Non ebur neque aureum	18	Quo, quo, scelesti ruitis	4

Rectiūs vives	No. 2	Tyrrhēna regum	No. 1
Rogāre longo	4	Ulla si juris	2
Scribēris Vario	5	Uxor paupēris Ibŷei	3
Septimi, Gades	2	Velox amoenum	1
Sic te Diva potens	3	Vides, ut altā	1
Solvitur acris hiems	17	Vile potābis	2
Te maris et terrae	8	Vitas hinnuleo	6
Tu ne quaesiēris	9	Vixi puellis	1

APPENDIX IX.

FIGURES.

§ 309. *Figures of Etymology.*

1. *Prosthēsis* is prefixing a letter or syllable to a word ; as, *gŷ-gēnō*, *gŷ-gnō*, for *gēnō*.

2. *Paragōge* is affixing a letter or syllable to a word ; as, *āmāriēr* for *āmārī*.

3. *Epenthēsis* is the insertion of a letter or syllable in the middle of a word ; as, *cer-n-ō* for *cēr-ō*.

4. *Aphaerēsis* is cutting off a letter or syllable from the beginning of a word ; as, *'st* for *est*.

5. *Apocōpe* is cutting off a letter or syllable from the end of a word ; as, *vě* for *věl*.

6. *Syncōpe* is taking away a letter or syllable from the middle of a word ; as, *fer-rě* for *fer-ě-rě*.

7. *Crasis* is the blending of two Vowels into one ; as, *cōgō* for *cō-āgō*.

8. *Antithēsis* is putting one letter in the place of another ; as, *vōlō* for *vělō* ; *ollī* for *illī*.

9. *Metathēsis* is changing the order of letters ; as, *certūs* for *crētūs*.

§ 310. *Figures of Syntax.*

1. *Ellipsis* is the omission of one or more words in a sentence. It includes—

(a) *Asyndeton*, or the omission of Copulative Conjunctions in animated discourse; as, *cōpiās ēdūcīt, āciēm instruit*.

(b) *Zeugma*, or the connection of a word with two constructions while it is properly applicable to only one; as, *pollīcentūr sē impērātā factūrōs; sē nunquām contrā pōpūlūm Rōmānūm conjūrāssē*. (Here the second Infinitive Proposition depends not on *pollīcentūr*, but on *dīcunt* implied in it.)

(c) *Syllepsis*, or the agreement of an Adjective or Verb with one of several different words, to all of which it equally belongs; as, *mens enim, et ratiō, et cōsiliū in senibūs est. Sociūs et rēgē rēceptō*.

(d) *Prōlepsis*, or placing the parts after the whole without repeating the Verb; as, *cōsūlēs discēdunt, altēr ad urbēm, altēr in Nūmīdiām*.

2. *Pleonasm* is using more words than are necessary. It includes—

(a) *Polysyndeton*, or redundancy of Conjunctions; as, *et pātēr, et mātēr, et libērī*.

(b) *Hendiādys* (one-by-two), or the connection of two words by *et* when one is an attributive of the other; as, *pātērīs et aurō* for *aureīs pātērīs*.

(c) *Periphrasis*, or a roundabout mode of expression; as, *rēgīnā noctīs* for *lūnā*.

3. *Enallage* is a change of construction, or a departure from the established usage. It includes—

(a) *Synēsis*, or a referring to the sense rather than the form; as, *plēbs clāmant; equitātūs quī praemissī ērant; meā ipsiūs causā*.

(b) *Anacoluthon*, or beginning a sentence in one way

and ending it in another, so that the harmony of its parts is destroyed.

(c) *Antiptōsis*, or using one case for another; as, *nōmēn mīhī Arctūrō est*,—instead of *Arctūrūs*.

4. *Hyperbāton* is a change in the usual order of words or propositions. It includes—

(a) *Anastrōphe*, or inversion of the natural order of words; as, *urbēm circūm*.

(b) *Hystēron protēron* (hind-part-before), or inverting the natural order of the sense; as, *pătēr tuūs vălēt-nē? vīvitne?*

(c) *Hypallāge*, or an interchange of constructions; as,

*În nōvă fert ânīmūs mūtātās dīcērē formās
Corpōră,*

instead of *corpōră în nōvās formās mūtātă*.

(d) *Tmēsis*, or the separation by intervening words of the parts of a compound; as, *priūs advēnīt quām vīsūs est*.

APPENDIX X.

MODELS OF ANALYSIS.

(As these models are intended for permanent use, they include derivation, of which beginners know nothing.)

1. To analyze a Noun, state—

(1) What kind of Noun.

(2) Gender.

(3) Declension, and Class, if of the 3d Declension.

(4) Decline it.

(5) Derivation.

(6) What case, and why.

(7) The rule.

EXAMPLE.—*Impērătōr vēnīt. Impērătōr* is a common

Noun, masc., Third, fifth Class; *impĕrātōr*, *impĕrātōrīs*, *impĕrātōrī*, etc. (throughout); derived from *impĕrō* by adding the ending *-or*, which denotes the *Doer*, to the Supine-stem; and *impĕrō* from *in* and *pĕrō*; found in the Nominative Singular, Subject of *vĕnīt*. *The Subject of a Finite Verb is in the Nominative.*

2. To analyze an Adjective, state—

- (1) What part of speech.
- (2) Class.
- (3) Decline it.
- (4) Degree.
- (5) Compare it.
- (6) Derivation.
- (7) Case, number, and gender, and why.
- (8) Rule.

EXAMPLE.—*Pastōr est prūdens. Prūdens* is an Adjective of the Third Class; *prūdens*, *prūdens*; *prūdentīs*, *prūdentīs*, etc. (throughout); Positive Degree; *prūdens*, *prūdentiōr*, *prūdentissimūs*; contracted form of *prōvidens*, Present Participle of *prōvideō*, compounded of *prō* and *videō*; found in the Nominative Singular masculine, agreeing with *pastōr*, and forming part of the Predicate. *An Adjective in the Predicate agrees with the Subject.*

3. To analyze a Substantive-Personal Pronoun, state—

- (1) What kind of Pronoun.
- (2) What person.
- (3) Decline it.
- (4) What case, and why.
- (5) Rule.

EXAMPLE.—*Mihī librūm dēdīt. Mihī* is a Substantive-Personal Pronoun of the first person; *egō meī*, etc. (throughout); found in the Dative Singular, Indirect Object of *dēdīt*. *The Indirect Object of a Verb is in the Dative.*

4. To analyze a Possessive Pronoun, state—

- (1) What kind of Pronoun.
- (2) Person (and number of Primitive).
- (3) Decline it.
- (4) Derivation.
- (5) Where found, and why.
- (6) Rule.

EXAMPLE.—*Pătēr nōstēr. Nōstēr* is a Possessive Pronoun of the first person Plural; *nōstēr, nōstră, nōstrūm*, etc. (throughout); derived from *nōs*; found in the Nom. Sing. masc., agreeing with *pătēr*. *Adjective words agree with the Nouns which they limit, in gender, number, and case.*

5. To analyze a Relative or Demonstrative, state—

- (1) What kind of Pronoun.
- (2) Decline it.
- (3) Derivation, if derived.
- (4) Antecedent.
- (5) Where found, and why.
- (6) Rule.

EXAMPLE.—*Puellă quăm vīdī. Quăm* is a Relative Pronoun; *quī, quae, quōd*, etc. (throughout); referring to *puellă* as its Antecedent, with which it agrees in number and person; found in the Acc. Sing. fem., Direct Object of *vīdī*. *The Relative Pronoun agrees, etc.*

6. To analyze a Regular Verb, state—

- (1) What part of speech.
- (2) Transitive or Intransitive.
- (3) What Conjugation.
- (4) Give the principal parts.
- (5) Derivation.
- (6) Where found (mood, tense, voice, person, and number), and why.
- (7) Rule.

EXAMPLE.—*Impĕrātōr centūriōnēs convōcāvīt.* *Convōcāvīt* is a Verb, Transitive, First; *convōcō*, *convōcārē*, *convōcāvī*, *convōcātūm*; compounded of *cōn* for *cūm*, and *vōcō*; found in the Indicative Present-Perfect Active, third person Singular, agreeing with *impĕrātōr* as its Subject. *The Verb agrees with its Subject in number and person.*

7. To analyze an Irregular Verb, state the same, with the addition of the fact that it is Irregular.

EXAMPLE.—*Vītā brēvis est.* *Est* is a Verb, Intransitive, Irregular; *sūm*, *essē*, *fuī*, etc.

8. To analyze an Adverb, state—

- (1) What sort of Adverb.
- (2) What Degree, and compare it.
- (3) Derivation and formation.
- (4) What it limits.

EXAMPLE.—*Militēs fortitēr pugnābant.* *Fortitēr* is a Modal Adverb, Positive Degree; *fortitēr*, *fortiūs*, *fortissimē*; derived from *fortis* by adding *-tēr* to the stem; and limits *pugnābant*, expressing the manner of the fighting, and answering the question “How?”

9. To analyze a Preposition, state—

- (1) What part of speech.
- (2) What case follows it.
- (3) Derivation.
- (4) Object.
- (5) What the adjunct limits, and what question it answers.

EXAMPLE.—*Aeduī cītrā Rhēnūm hābitant.* *Cītrā* is a Preposition followed by the Accusative; originally the Abl. Sing. fem. of the Adjective *cītēr*; having *Rhēnūm* as its Object. The adjunct *cītrā Rhēnūm* limits *hābitant*, and answers the question “Where?”—a local limitation.

10. To analyze a Conjunction, state—

- (1) What sort of Conjunction.
- (2) Derivation.
- (3) What it connects.
- (4) What sort of Proposition it introduces.

11. To analyze a Proposition, state—

- (1) Whether Principal or Dependent.
- (2) Class.
- (3) Subject and Predicate.
- (4) What part of speech, if dependent.
- (5) What it limits, and how.
- (6) What question it answers.

EXAMPLE.—*Věni ůt vĭdĕrĕm. Ůt vĭdĕrĕm* is a Dependent Final Proposition; *ěgŏ* Subject, *vĭdĕrĕm* Predicate; a Noun, Dative of Purpose limiting *vĕni* and expressing the purpose of the coming. It answers the question “Why?” “To what end?”

LATIN-ENGLISH VOCABULARY.

A OR AB

A.

ā or āb (Prep.), *from, by*; § 120, 2.
 ab-dō, -ērē, abdīdī, abditūm, *to run for concealment, to hide.*
 āb-eō, -irē, ābiī, ābitūm, *to go away.*
 absens, -entis (absūm), *absent.*
 ab-solvō, -ērē, -solvī, sōlūtūm, *to free from, clear, absolve, acquit.*
 ab-sūm, -essē, -fuī, -fūtūrū, *to be away from, to be absent.* Mīnīmū abfuit, *he lacked very little, was very near.*
 āb-undō, -ārē, -āvī, -ātūm, *to abound.*
 āb-ūtōr, -ī, -ūsūs, *to abuse.*
 āc (Cop. Conj., § 123, Rem. 3), *and.*
 ac-cēdō, -ērē, -cēssī, -cēssūm, *to approach.*
 ac-cendō, -ērē, accendī, accensūm (ād and candō), *to set on fire.*
 ac-cidō, -ērē, accidī (ād and cādō), *to happen.*
 ac-cipiō, -ērē, -cēpī, -ceptūm (ād and cāpiō), *to receive.*
 ac-currō, -ērē, -currī, *seldom* -cū-curri, -cursūm (ād and currō), *to run to.*
 ac-cūsō, -ārē, -āvī, -ātūm (ād and causā), *to bring to trial, accuse, reproach.*
 ācēr or ācris, -īs, -ē (§ 59, Rem. 3), *sharp.*
 ācerbūs, -ā, -ūm, *bitter.*
 Achaiā, -ae, *Achaia.*
 āciēs, -eī, *edge, point, line of battle.*

AEDIFICIUM

āeritēr (Adv. ācēr), *sharply*; § 119.
 ād (Prep., § 120, 1), *to, at, towards.*
 ad-dō, -ērē, addidī, additūm, *to add.*
 ad-dūcō, -ērē, -dūxī, -dūctūm, *to lead to or against, to prompt, excite.*
 ādeō (Adv.), *so.*
 Adherbāl, -ālis, *a Numidian prince, son of Micipsa and half-brother to Jugurtha.*
 ād-hībeō, -ērē, -uī, -ītūm, *to bring to, apply, employ.*
 ād-hūc (Adv.), *as yet.*
 ād-ītūs, -ūs, *approach.*
 ad-mirōr, -ārī, -ātūs, *to wonder.*
 ad-mittō, -ērē, -mīsī, missūm, *to send forth.* Ēquō admisso, *with his horse at full speed.*
 ad-mōneō, -ērē, -mōnuī, -mōnītūm, *to remind.*
 ad-spīciō, -ērē, -spexī, -spectūm, *to look at, behold.*
 ādūlātiō, -ōnis, *flattery.*
 ād-ūlescens, -entis, *young, a young man.*
 ad-vēniō, -irē, -vēnī, -ventūm, *to arrive.*
 ad-ventūs, -ūs, *arrival, approach.*
 adversōr, -ārī, -ātūs, *to object, oppose.*
 ad-versūs, adversūm (Prep.), *against.*
 ad-vertō, -ērē, -vertī, -vērsūm, *to turn towards.* Participle, adversūs, adversūm, *used as Preposition.*
 aedificiūm, -ī, *building.* From

aedificō, -ārē, -āvī, -ātūm, *to build.*

Aeduūs, -ī, *an Aeduan.*

aegēr, -grā, -grūm, *sick, lame.*

Aegimūrūm, -ī, *Aegimurum.*

aequōr, -ōrīs, *a level surface, the sea.*

From

aequūs, -ā, -ūm, *level, even, just.*

aēr, -īs, *air.*

aestās, -tātīs, *summer.*

aestīmō, -ārē, -āvī, -ātūm, *to value, esteem.*

actās, -tātīs, *age, life.*

af-fērō, -ferrē, attūlī, allātūm, *to bring to.*

Africā, -ae, *Africa.* Hence

Africānūs, -ā, -ūm, *African*: a surname of Scipio on account of his exploits in Africa.

āgēr, āgrī, *field, land, territory.*

Agēsīlāūs, -ī, *Agésilas*, a distinguished Spartan king.

ag-grēdiōr, -ī, -gressūs, *to go to, approach, attack.*

āgilīs, -ē, *active.*

agmēn, -īnīs, *an army on the march.*

agnūs, -ī, *lamb.*

āgō, -ērē, ēgī, actūm, *to lead, drive; (of time), to spend.*

āgrīcōlā, -ae, *farmer.*

ālā, -ae, *wing.*

ālācēr or -crīs, -ē, *cheerful*; whence
ālācritās, -tātīs, *eagerness, promptness.*

Ālexandēr, -drī, *Alexander, king of Macedonia.*

ālīenūs, -ā, -ūm, *belonging to another, foreign.*

ālīquandō, *at some time.*

ālīquantūs, -ā, -ūm, *somewhat great, considerable*; ālīquantūm āgrī, *a considerable piece of ground.*

ālīquīs, -quā, -quōd or -quīd, *some, any, some one*; § 89.

ālītēr, *otherwise.*

ālīūs, -ā, -ūd (§ 56, *Rem. 1 and 2*),
another (of many).

Allōbrox, -brōg-is, *an Allobrogian.*

ālō, -ērē, āluī, ālītūm and altūm, *to support.*

Alpēs, -iūm, *the Alps.*

altēr, -ā, -ūm (§ 56), *another (of two), second.*

altītūdō, -īnīs, *height, depth.*

altūs, -ā, -ūm, *high, deep.*

āmāns, -antīs, *fond*; (as Noun),
lover.

ambulō, -ārē, -āvī, ātūm, *to walk.*

āmēns, -entīs, *mad.*

āmīcītiā, -ae, *friendship*; from

āmīcūs, -ī, *friend.*

ā-mittō, -ērē, -mīsī, -missūm, *to lose.*

amnīs, -īs (§ 33, *Rem. 5, Exc. 2*),
river.

āmō, -ārē, -āvī, -ātūm, *to love.*

āmōr, -ōrīs, *love.*

amplectōr, -ī, -plexūs, *to embrace.*

amplūs, -ā, -ūm, *large, ample*; am-
pliūs, *more.*

ān (Interrog. Disjunc. Conj.), *or.*

ancillā, -ae, *maid-servant.*

ancōrā, -ae, *anchor.* [*Rome.*

Ancūs Martiūs, -ī, *fourth king of*

angustūs, -ā, -ūm, *narrow.*

ānīnā, -ae, *breath, life.*

ānīmadvertō, -ērē, -vertī, -versūm,
to turn the mind to, to perceive.

ānīmāl, -ālis (§ 39), *animal.*

ānīmūs, -ī, *mind, soul.*

annūs, -ī, *year.*

ansēr, -ērīs, *goose.*

antē (§ 120, 1), *before.*

anteā, *aforetime, before.*

antennā, -ae, *sail-yard.*

antēquām (often separated; Temp.
Conj.), *before.*

Antīgōnūs, -ī, *Antigonus.*

Antīochīa, -ae, *Antioch, a city of Syria.*

Antiōchūs, -ī, *Antiochus*.
 anxīus, -ā, -ūm, *anxious, uneasy*.
 āpēr, -prī, *wild boar*.
 āpēriō, -irē, āpēruī, āpertūm, *to open*.
 Apollō, -īnis, *Apollo*; ab Apollinē
 pētērē, *to inquire of Apollo*.
 appellō, -ārē, -āvī, -ātūm, *to call*.
 appētens, -entīs, *eager for*.
 ap-prōpinquō, -ārē, -āvī, -ātūm, *to approach*.
 aptūs, -ā, -ūm, *fit, suitable*.
 āpūd, *with, among*; (of persons), *at the house of, in the works of*.
 āquā, -ae, *water*.
 āquilā, -ae, *eagle*.
 ārā, -ae, *altar*.
 Ārār or Arārīs, -īs (‡ 33, *Rem. 1*), *the Suone, a river of Gaul*.
 ārātrūm, -ī, *plough*.
 arbītrōr, -ārī, -ātūs, *to think, suppose*.
 arbōr, -ōrīs (‡ 38, *Exc. 1*), *tree*.
 arcessō, -ērē, -ivī, -itūm, *to call, bring*.
 Arctūrūs, -ī, *Arcturus*.
 arcūs, -ūs, *bow*; ‡ 48, *Rem. 4*.
 arduūs, -ā, ūm, *high, difficult*.
 argentūm, -ī, *silver*.
 argūtūs, -ā, -ūm, *sagacious*.
 āriēs, -ētīs, *ram, battering-ram*.
 Āriovistūs, -ī, *a German king*.
 Āristidēs, -īs, *an Athenian, surnamed the Just, from his integrity*.
 armā, -ōrūm, *arms*.
 armō, -ārē, -āvī, -ātūm, *to arm*.
 ārō, -ārē, -āvī, -ātūm, *to plough*.
 ar-rīpiō, -ērē, -rīpuī, -reptūm, *to seize, snatch up*.
 ars, art-īs, *skill, art*.
 arx, arc-īs, *citadel*.
 ās, āssīs, *a pound of copper (about sixteen and two-third cents of our money); in general, a thing of small value*.

ascendō, -ērē, -cendī, -censūm, *to ascend*.
 āsīnūs, -ī, *ass*.
 aspēr, -ā, -ūm (‡ 55, *Rem. 3*), *rough*.
 aspiciō, -ērē, -spexī, -spectūm, *to behold, see*.
 Āthēnae, -ārūm, *Athens*.
 Athēniēnsīs, -īs, *Athenian*.
 atquē or ac (Cop. Conj.), and (‡ 123, *Rem. 3*), *as, than* (‡ 123, 11).
 Atrēbās, -ātīs, *an Atrebatian*.
 ātrōx, -ōcīs, *savage, cruel, fierce*.
 attingō, -ērē, attīgī, attactūm, *to touch*.
 auctōritās, -tātīs, *authority, influence*.
 audactēr (Adv.), *boldly*.
 audāx, -ācīs, *bold, daring*.
 audeō, -ērē, ausūs, *to dare*.
 audiens (Participial Adj.), *hearing, attentive*; audiens dictō, *attentive to orders, obedient*.
 audiō, -irē, -ivī, -itūm, *to hear*.
 augeō, -ē-rē, auxī, auctūm, *to increase, swell*.
 aureūs, -ā, -ūm, *golden*. From
 aurūm, -ī, *gold*.
 aut, or; aut — aut, *either — or*.
 auxiliūm, -ī, *aid, help*.
 āvārītiā, -ae, *covetousness*.
 āvārūs, -ā, -ūm, *greedy, covetous*.
 āvidē (Adv.), *eagerly*.
 āvidūs, -ā, ūm, *desirous, eager*.
 āvis, -īs, *bird*; ‡ 33, *Rem. 4*.
 āvōcō, -ārē, -āvī, -ātūm, *to call away, separate*.

B.

Bābŷlōn, -ōnīs, *Babylon*.
 Balbūs, -ī, *Balbus (stammerer)*.
 barbārūs, -ā, -ūm, *foreign, barbarous*.
 beātē, *happily*.
 beātūs, -ā, -ūm, *happy*.
 Belgā, -ae, *a Belgium*.
 bellō, -ārē, -āvī, -ātūm, *to war*.

bellūm, -ī, *war*.
 bēnē (mēliūs, optīmē), *well*.
 bēnēficiūm, -ī, *benefit*.
 bēnignūs, -ā, -ūm, *kind*.
 bestiā, -ae, *brute, beast*.
 bībō, -ērē, bībī, bībitūm, *to drink*.
 Bibrax, -actīs, *a town in Gaul*.
 bīduūm, -ī, *two days' time*.
 bienniūm, -ī, *two years' time*.
 bipartītō (Adv.), *in two divisions*.
 blandūs, -ā, -ūm, *flattering*.
 Bocchūs, -ī, *Bocchus*.
 Boeōtiā, -ae, *Boeotia*.
 Boeōtiī, -ōrūm, *the Boeotians*.
 bōnūs, -ā, -ūm, *good*.
 bōs, bōvis, *ox or cow*.
 brēvis, -ē, *short*.
 brēvītēr (Adv.), *shortly*.
 Britanniā, -ae, *Britain*.
 Britannūs, ā, -ūm, *British*; (as a Noun), *a Briton*.

C.

cādāvēr, -ērīs, *corpse*.
 Cadmūs, -ī, *Cadmus*.
 cādō, -ērē, cēcīdī, cāsūm, *to fall*.
 caecūs, -ā, -ūm, *blind*.
 caedō, -ērē, cēcīdī, caesūm, *to cut, kill*.
 caelūm, -ī, *heaven*.
 Caesār, -ārīs, *Caesar*.
 caespēs, -ītīs, *turf*.
 Caiūs, -ī, *Caius*.
 cālāmītās, -tātīs, *misfortune*.
 calcār, -ārīs, *spur*. From
 calx, calc-īs, *heel*.
 campestēr, *level*. From
 campūs, -ī, *plain*.
 cānīs, -īs, *dog*.
 cantō, -ārē, -āvī, -ātūm, *to sing*.
 cantūs, -ūs, *singing*. [roomy, large].
 cāpāx, -ācīs, *capable of receiving*.
 cāpiō, -ērē, cēpī, captūm, *to take*.
 cāpītālīs, -ē, *of the head, capital*.
 captīvūs, -ī, *prisoner, captive*.

Cāpuā, -ae, *Capua*.
 cāpūt, cāpītīs, *head*.
 carcēr, -ērīs, *prison*.
 carmēn, -īnīs, *song, poem*.
 cārō, carnīs, *flesh*.
 carpō, -ērē, carpsī, carptūm, *to pluck*.
 Carthāgīniensīs, -īs, *Carthaginian*.
 Carthāgō (or Karthāgō), -īnīs, *Carthage*.
 cārūs, -ā, -ūm, *dear*.
 Cassiūs, -ī, *Cassius*.
 castellūm, -ī, *tower, fort*.
 Casticūs, -ī, *Casticus*.
 castigō, -ārē, -āvī, -ātūm, *to chastise*.
 castrā, -ōrūm, *camp*.
 cāsūs, -ūs, *a falling, chance*.
 cātēnā, -ae, *chain, fetter*.
 Cātīlīnā, -ae, *Catiline*.
 cātinūs or -ūm, -ī, *bowl, dish*.
 Cātō, -ōnīs, *Cato*.
 causā, -ae, *reason, cause*; Abl., *for the sake of* (always placed after the limiting word).
 cāvēō, -ērē, cāvī, cautūm, *to beware*.
 Cēcrops, Cēcērōpīs, *Cecrops*.
 cēdō, -ērē, cessī, cessūm, *to yield*.
 cēlēr or -īs, -ē, *swift*. Hence
 cēlērītās, -tātīs, *swiftness*.
 cēlērītēr (Adv.), *swiftly*.
 cēlō, -ārē, -āvī, -ātūm, *to conceal*.
 cēnō, -āre, -āvī, -ātūm, *to dine, to sup*.
 censeō, -ērē, censuī, censūm, *to be of opinion, to think*.
 censōr, -ōrīs, *censor, a Roman magistrate*.
 centūm, *hundred*; § 63.
 centūriō, -ōnīs, *centurion, captain of a hundred men*.
 Cērēs, Cērērīs, *Ceres*.
 cernō, -ērē, crēvī, crētūm, *to perceive, see*.
 certāmēn, -īnīs, *contest, strife*.
 certūs, -ā, -ūm, *certain*.
 cervūs, -ī, *stag*.

- cētērā, -ūm (*Nom. Sing. masc. not used*), *the rest (of a thing)*.
 chartā, -ae, *paper*.
 cībūs, -ī, *food*.
 Cicerō, -ōnis, *Cicero*.
 Cīmōn, -ōnis, *Cimon*.
 Cingētōrix, -īgīs, *Cingetorix*.
 cingō, -ērē, cinxī, cinctūm, *to gird*.
 cīnis, -ērīs, *ashes*.
 circitēr, *about*.
 circūm, *around*.
 circum-dō, -dārē, -dēdī, -dātūm, *to put around, to surround*.
 circum-fundō, -ērē, fūdī, -fūsūm, *to pour around, to surround*.
 circum-vēniō, -irē, -vēnī, -ventūm, *to surround*.
 cīs, cītrā, *on this side of*.
 cīvīlis, *of citizens, civil*.
 cīvīs, -īs, *citizen*.
 cīvītās, -tātīs, *state*.
 clāmītō, -ārē, -āvī, -ātūm, *to cry out violently*.
 clāmō, -ārē, -āvī, -ātūm, *to shout*.
 clāmōr, -ōrīs, *shouting*.
 clārūs, -ā, -ūm, *famous, renowned*.
 classīs, -īs, *fleet*.
 Claudius, -ī, *Claudius*.
 claudō, -ērē, clausī, clausūm, *to shut*.
 clāvīs, -īs, *key*.
 clēmentīā, -ae, *mildness*.
 eliens, -entīs, *client, dependant*.
 Clōdiūs, -ī, *Clodius*.
 coepi (§ 113, *Rem. 1*), *I begin*.
 cōgītō, -ārē, -āvī, -ātūm, *to think, reflect*.
 cognōmēn, -īnīs, *surname*.
 cognoscō, -ērē, -nōvī, cognītūm, *to find out, learn*.
 cōgō, -ērē, cōegī, coactūm, *to collect, bring together, compel*.
 cōhors, -hortīs, *cohort*.
 cōhortōr, -ārī, -ātūs, *to encourage*.
 collēgā, -ae, *colleague*.
 collīgō, -ērē, -lēgī, -lectūm, *to assemble, gather, collect*.
 collīs, -īs, *hill*.
 collōcō, -ārē, -āvī, -ātūm, *to put, station, place, set up*.
 collōquiūm, *conversation, conference*.
 collōquōr, -lōcūtūs, *to converse*.
 cōlō, -ērē, cōlūī, cultūm, *to cultivate; (of the gods), to worship*.
 cōlōr, -ōrīs, *color*.
 cōlumbā, -ae, *dove*.
 cōm-ēdō, -ōnīs, *glutton*.
 cōm-ēs, -ītīs, *companion*.
 cōmītiūm, -ī, *a place of assembling; Pl. elections*.
 commēmōrō, -ārē, -āvī, -ātūm, *to relate*.
 com-meō, -ārē, -āvī, -ātūm, *to come and go*.
 com-missūm, -ī (*Part. of com-mittō*), *a thing done, crime*.
 com-mittō, -ērē, -mīsī, -missūm, *to bring or send together, to commence (battle), to commit*.
 Commiūs, -ī, *Commius*.
 commōdūm, -ī, *convenience*.
 com-mōveō, -ērē, -mōvī, mōtūm, *to move, disturb, disquiet*.
 communicātiō, -ōnīs, *communication*.
 commūniō, -irē, -ivī, -ītūm, *to fortify*.
 commūnīs, -ē, *common*.
 commūtātiō, -ōnīs, *change*.
 compārō, -ārē, -āvī, -ātūm, *to bring together, acquire*.
 com-pellō, -ārē, -āvī, -ātūm, *to reproach, upbraid*.
 com-pellō, -ērē, -pūlī, -pulsūm, *to drive together*.
 com-pēriō, -irē, -pērī, -pertūm, *to find out, ascertain*.
 com-plectōr, -ī, -plexūs, *to embrace*.
 compleō, -ērē, -plēvī, -plētūm, *to fill*.
 com-plūrēs, -iūm (§ 72, 7), *a great many*.

com-pōs, -ōtis, *having control of*.
 comprēhendō, -ērē, -prēhendī, -prē-
 hensūm, *to catch hold of*.
 compulsūs, -ā, -ūm (*Part. compellō*).
 cōnātūs, -ūs, *attempt*.
 con-cāvūs, -ā, -ūm, *hollow*; māvūs
 concāvā, *the hollow of the hand*.
 con-cēdō, -ērē, -cessī, -cessūm, *to*
yield.
 con-cīdō, -ērē, -cīdī, *fall in battle,*
perish.
 con-ciliūm, -ī, *council*.
 con-citō, -ārē, -āvī, -ātūm, *to rouse,*
excite, urge on, raise.
 con-cordiā, -ae, *agreement, concord*.
 con-currō, -ērē, -currī, -cursūm, *to*
run together.
 con-cursūs, -ūs, *running together*.
 con-cūtiō, -ērē, -cussī, -cussūm, *to*
shake violently.
 con-demnō, -ārē, -āvī, -ātūm, *to con-*
demn.
 con-dō, -ērē, -dīdī, -dītūm, *to found,*
build.
 condōnō, -ārē, -āvī, -ātūm, *to pre-*
sent, give away.
 con-dūcō, -ērē, -dūxī, -dūctūm, *to*
bring or lead together.
 cōn-fērō, -ferrē, contūlī, collātūm, *to*
bring together, compare.
 cōn-ficiō, -ērē, fēcī, -fectūm, *to finish*.
 cōn-fidō, -ērē, -fisūs, *to trust*.
 cōn-firmō, -ārē, -āvī, -ātūm, *to as-*
sert, establish.
 cōn-fiteōr, -ērī, -fessūs, *to confess*.
 con-grēdiōr, -ī, -gressūs, *to meet with*
(in a friendly or hostile sense).
 con-jiciō, -ērē, -jēcī, -jectūm, *to*
throw, hurl.
 con-junctiō, -ōnis, *union, friendship,*
intimacy.
 con-jungō, -ērē, -junxī, -junctūm, *to*
unite.
 con-jūrātiō, -ōnis, *conspiracy*.

con-jūrō, -ārē, -āvī, -ātūm, *to swear*
together, conspire.
 con-jux, -jūgis, *husband or wife*.
 cōnōr, -ārī, -ātūs, *to attempt*.
 cōnsciūs, -ā, -ūm, *conscious*.
 cōn-scribō, -ērē, -scripsī, -scriptūm,
to levy, enroll.
 cōn-sectōr, -ārī, -ātūs, *to pursue*
eagerly and overtake.
 cōn-sēquōr, -ī, sēcūtūs, *to pursue, at-*
tain.
 cōn-servō, -ārē, -āvī, -ātūm, *to pre-*
serve, save.
 Cōnsīdiūs, -ī, *Considius*.
 cōn-sidō, -ērē, -sēdī, -sessūm, *to en-*
camp, settle.
 cōn-siliūm, -ī, *counsel, advice*.
 cōn-spergō, -ērē, -spersī, -spersūm,
to sprinkle.
 cōn-stantēr, *firmly, persistently*.
 cōn-stāt, constābāt, constitūt, *it is*
evident.
 cōn-stītuō, -ērē, -stītūī, stītūtūm, *to*
determine, put, fix.
 cōn-suescō, -ērē, -suēvī, -suētūm, *to*
accustom.
 cōn-suētūdō, -īnis, *custom*.
 cōnsūl, -īs, *consul*.
 cōnsulō, -ērē, -sūluī, -sultūm, *to*
counsel, reflect, consult.
 cōnsultūm, -ī (*Part.*), *a thing reflected*
on; Abl., *on purpose*.
 cōn-sūmō, -ērē, -sumpsī, -sumptūm,
to consume.
 con-temnō, -ērē, -tempsī, -temptūm,
to despise.
 con-tendō, -ērē, -tendī, -tentūm, *to*
strive, contend, hasten.
 con-tīnens, -entīs (*Part. Pres.*), *hold-*
ing together, continens.
 con-tīnentēr (*Adv.*), *continually*.
 con-tīneō, -ērē, -tīnuī, -tentūm, *to*
hold on all sides, keep in.
 contrā, *against*.

con-trāhō, -ērē, -traxī, -tractūm, to draw together.

contūmēliā, -ae, insult.

con-vēniō, -īrē, -vēnī, -ventūm, to come together, assemble.

con-vōcō, -ārē, -āvī, -ātūm, to call together.

cōpiā, -ae, abundance; Pl., forces.

cōquō, -ērē, coxī, coetūm, to cook.

cōr, cordis, heart.

Cōrīnthūs, -ī, Corinth.

cornīgēr, -ā, -ūm, horned.

cornū, -ūs, horn.

cōrōnā, -ae, crown.

corpūs, -ōris, body.

cor-rīgō, -ērē, -rexī, -rectūm, to set straight, correct.

cor-rumpō, -ērē, -rūpī, -ruptūm, to destroy, corrupt.

cōtīdiē, daily.

crās (Adv.), to-morrow.

Crassūs, -ī, Crassus.

crēbēr, -brā, -brūm, frequent.

crebrō (Adv.), frequently.

crēdō, -ērē, -dīdī, -dītūm, to believe.

crēmō, -ārē, -āvī, -ātūm, to burn.

crēō, -ārē, -āvī, -ātūm, to create, make.

crecō, -ērē, crēvī, crētūm, to grow.

crīnīs, -īs, hair.

crūciātūs, -ūs, torture.

crūdēlis, -ē, cruel.

crūdēlītās, -tātīs, cruelty.

cūbicūlūm, -ī, bedchamber.

cūbilē, -īs, couch.

cujūs, -ā, -ūm, whose (§ 88, 3).

culpā, -ae, fault.

cultēr, -ī, knife.

cūm, with.

cūm, when, since, although.

cūpīdītās, -tātīs, longing, lust.

cūpīdūs, -ā, -ūm, desirous, eager.

cūpiō, -ērē, -ivī, -ītūm, to desire.

cūr, why.

cūrā, -ae, care.

cūrō, -ārē, -āvī, -ātūm, to care for, attend to.

currō, -ērē, cūcurrī, cursūm, to run.

currūs, -ūs, chariot.

cursūs, -ūs, running, course. [tinel.

custōs, -ōdis, keeper, guardian, sen-

D.

damnō, -ārē, -āvī, -ātūm, to condemn.

Dāvūs, -ī, Davus.

dē (Prep. with Abl.), down from, concerning, of.

deā, -ae (§ 18, Rem. 5), goddess.

dēbeō, -ērē, dēbuī, dēbītūm, to owe, ought.

dē-cēdō, -ērē, -cessī, -cessūm, to depart.

dēcēm, ten; § 63.

dēcēt, dēcēbāt, dēcuit (§ 114), it becomes, it is right.

dēcīmūs, -ā, -ūm, tenth.

dē-clīvīs, -ē, sloping downward.

dēcōrō, -ārē, -āvī, -ātūm, to adorn.

dēcōrūs, -ā, -ūm, becoming.

dēcūs, -ōris, honor, dignity.

dē-dēcūs, -ōris, disgrace.

dē-dītiō, -ōnīs, surrender. [render.

dē-dō, -ērē, dēdīdī, dēdītūm, to sur-

dē-fendō, -ērē, -fendī, -fensūm, to defend.

dē-fensō, -ārē, -āvī, -ātūm, to defend diligently.

dē-fērō, -ferrē, -tūlī, -lātūm, to bring or carry (from one place or person to another), to report, to tell.

dē-fervescō, -ērē, -fervī and -ferbuī, to boil down, subside.

dēfessūs, -ā, -ūm, weary.

dē-flagrō, -ārē, -āvī, -ātūm, to burn down.

dē-fluō, -ērē, -fluxī, -fluxūm, to flow down or away.

dē-jiciō, -ērē, -jēcī, -jectūm, to throw down.

dēlectō, -ārē, -āvī, -ātūm, *to delight.*

dēlēō, -ērē, -ēvī, -ētūm, *to destroy.*

dē-libērō, -ārē, -āvī, -ātūm, *to deliberate.*

dē-lietūm, -ī, *fault, crime.*

dē-līgō, -ērē, -lēgī, -lectūm, *to choose.*

Delphī, -ōrūm, *Delphi, a town of Greece.*

Dēmārātūs, -ī, *Demaratus.*

dēmentiā, -ae, *madness.*

dē-monstrō, -ārē, -āvī, -ātūm, *to show.*

Dēmōsthēnēs, -īs, *Demosthenes.*

dēnī, *ten at a time; § 63.*

dens, dentīs, *tooth.*

densūs, ā, -ūm, *thick, dense.*

dēnuntiō, -ārē, -āvī, -ātūm, *to denounce, threaten.*

dēorsūm (Adv.), *down-hill. [aside.*

dēpōnō, -ērē, -pōsuī, -itūm, *to lay*

dē-siliō, -irē, -siliuī, -sultūm, *to leap down.*

dē-sistō, -ērē, destitī, destitūm, *to cease.*

dē-spērō, -ārē, -āvī, -ātūm, *to despair.*

dēstinō, -ārē, -āvī, -ātūm, *to fasten.*

dē-stituō, -ērē, -stitui, -stitūtūm, *to desert.*

dē-stringō, -ērē, -strinxī, -strictūm, *to draw.*

dē-sūpēr (Adv.), *from above.*

dē-terreō, -ērē, -terruī, -territūm, *to scare off, deter.*

deūs, -ī (§ 24, Rem. 3), *a god.*

dē-vēniō, -irē, -vēnī, -ventūm, *to come down.*

dē-vōrō, -ārē, -āvī, -ātūm, *to gulp down.*

dextēr, -tērā, -tērūm or -trā, -trūm, *on the right, right.*

Diānā, -ae, *Diana.*

dīcō, -ārē, -āvī, -ātūm, *to dedicate.*

dīcō, -ērē, dixī, dictūm, *to say.*

dictātōr, -ōris, *dictator.*

dictūm, -ī, *word.*

diēs, eī, *day.*

dif-fērō, -ferrē, dis-tūlī, di-lātūm, *to put off, defer.*

dif-ficilis, -ē, *difficult.*

dif-fidō, -ērē, fisūs, *to distrust.*

dignūs, -ā, -ūm, *worthy.*

di-lābōr, -ī, -lapsūs, *to fall to pieces.*

diligentiā, -ae, *diligence.*

di-līgō, -ērē, -lexī, -lectūm, *to love.*

dimidiūm, -ī, *half.*

dī-mittō, -ērē, -misī, -missūm, *to send out.*

Diōnysius, -ī, *Dionysius.*

dī-rīpiō, -ērē, -rīpuī, -reptūm, *to tear asunder, plunder, pillage.*

dis-cēdō, -ērē, -cēssi, -cēssūm, *to depart.*

discipulūs, -ī, *pupil, learner.*

discō, -ērē, didici, *to learn.*

dis-cordiā, -ae, *disagreement.*

dis-plīcēō, ē-rē, -plīcuī, -plīcītūm, *to displease.*

dis-pōnō, -ērē, -pōsuī, -pōsītūm, *to arrange.*

dis-pūtō, -ārē, -āvī, -ātūm, *to discuss, dispute.*

dis-sentiō, -irē, -sensī, -sensūm, *to differ in opinion, dissent.*

dis-similis, -ē, *unlike.*

diū, -ūtius, -ūtissimē (Adv.), *long.*

diuturnūs, -ā, -ūm, *lasting.*

dīvēs, -ītis, *rich.*

dividō, -ērē, -visī, -visūm, *to divide.*

dīvīnūs, -ā, -ūm, *divine.*

Dīvitiācūs, -ī, *an Aeduan chief.*

dīvitiāe, -ārūm, *riches.*

dō, dārē, dēdī, dātūm, *to give.*

dōceō, -ērē, dōcuī, doctūm, *to teach.*

doctrinā, -ae, *teaching, doctrine.*

doctūs, -ā, -ūm, *learned.*

doleō, -ērē, -ui, -itūm, *to grieve.*

dōlōr, -ōris, *pain, grief.*

dōminā, -ae, *mistress.*

dōmīnūs, -ī, *master*.
 dōmō, -ārē, -uī, -ītūm, *to tame*.
 dōmūs (‡ 48, *Rem.* 5), *house*.
 dōnēc, *until* (*Temp. Conj.*).
 dōnūm, -ī, *gift*.
 dormiō, -irē, -ivī, -ītūm, *to sleep*.
 dormitō, -ārē, -āvī, -ātūm, *to fall asleep*.
 Druidēs, -ūm, *the Druids*.
 dūbitātiō, -ōnīs, *doubt*.
 dūbitō, -ārē, -āvī, -ātūm, *to doubt*.
 dūbiūs, -ā, -ūm, *doubtful*.
 dūcentī, -ae, -ā (‡ 63), *two hundred*.
 dūcō, -ērē, dūxī, dūctūm, *to lead, deem, consider, regard*.
 dulcis, -ē, *sweet*.
 dūm, *while, as long as, until*. [*cus*.
 Dumnōrix, -īgīs, *brother of Divitia-*
 duō, -ae, -ō, *two*.
 dūplex, -icīs, *double*.
 dūplicō, -ārē, -āvī, -ātūm, *to double*.
 dūrūs, -ā, -ūm, *hard*.
 dux, dūcīs, *leader*.

E.

Ē or ex, *out of, from, in consequence of, after*.
 ē-dicō, -ērē, -dixī, -dictūm, *to issue an edict*.
 ēdō, -ērē, edī, ēsūm (‡ 111, 8), *to eat*.
 ē-dōceō, -ērē, -dōcui, -doctūm, *to teach thoroughly, educate*.
 ē-dūcō, -ērē, -dūxī, -ductūm, *to lead out*.
 effigies, -eī, *image, likeness*.
 ēgens, -entīs, *needy*.
 ēgeō, -ērē, ēguī, *to need*.
 ēgestās, -tātīs, *poverty*.
 ēgō (‡ 78), *I*.
 ēgrēdiōr, -ī, egressūs, *to go out*.
 ēgrēgiūs, -ā, -ūm, *remarkable*.
 ē-jiciō, -ērē, -jecī, -jectūm, *to cast out*.
 ēlēgans, -antīs, *luxurious, elegant*.
 ēlōquens, -entīs, *eloquent*.

ēlōquentiā, -ae, *eloquence*.
 ēmō, -ērē, ēmī, emptūm, *to buy*.
 ēmolūmentūm, -ī, *advantage*.
 eō, irē, ivī, itūm, *to go*.
 Ēpaminondās, -ae (*App. I.*), *the great Theban general*.
 Ēphēsiūs, -ā, -ūm, *Ephesian*.
 Ēphēsūs, -ī, *a city of Asia Minor*.
 ēpistolā, -ae, *letter, epistle*.
 ēquēs, -itīs, *horseman*.
 ēquestēr or -trīs, -ē, *of a horse*.
 ēquītātūs, -ūs, *cavalry*.
 ēquītō, -ārē, -āvī, -ātūm, *to be a horseman, to ride on horseback*.
 ēquūs, -ī, *horse*.
 ergā (*Prep. with Acc.*), *towards*.
 ē-rīpiō, -ērē, -rīpuī, -reptūm, *to rescue*.
 errō, -ārē, -āvī, -ātūm, *to err*.
 errōr, -ōrīs, *error*.
 ēsūriens, -entīs, *hungry*.
 ēt, and; ēt — ēt, both — and.
 ētiām, *also*.
 Ētruriā, -ae, *Etruria*.
 ex (*Prep. with Abl.*), *out of*. [*tire*.
 ex-cēdō, -ērē, -cēssī, -cēssūm, *to re-exemplūm, -ī, example*.
 ex-eō, -irē, exī, exītūm, *to go out*.
 exerceō, -ērē, -uī, -ītūm, *to exercise*.
 exercītūs, -ūs, *army*.
 exīgō, -ērē, -ēgī, -actūm, *to demand*.
 exīguūs, -ā, -ūm, *slight, small*.
 existimō, -ārē, -āvī, -ātūm, *to judge, think*.
 exītūm, -ī, *destruction*. [*out*.
 ex-pellō, -ērē, -pūlī, -pulsūm, *to drive*
 expers, -pertīs, *destitute*.
 expleō, -ērē, -plēvī, -plētūm, *to fill out, satisfy*.
 ex-plōrātōr, -ōrīs, *scout*.
 ex-plōrō, -ārē, -āvī, -ātūm, *to search out*.
 ex-pōnō, -ērē, -pōsuī, -pōsitūm, *to explain*.

ex-pugnō, -ārē, -āvī, -ātūm, *to storm*.
 ex-sistō, -ērē, exstitī, exstitūm, *to stand out*.
 ex-spectō, -ārē, -āvī, -ātūm, *to await, look for*.
 ex-ūrō, -ērē, -ussī, -ustūm, *to burn up*.

F.

fāciēs, -ēī, *form, face*.
 fācilē, *easily*. From
 fācilis, -ē, *easy*.
 fācīnūs, -ōrīs, *deed, crime*. From
 fāciō, -ērē, fēcī, factūm, *to do, make, esteem, value*.—plūrīs, *to think more of*.
 fācultās, -tātīs, *means, power*.
 fallō, -ōrē, fēfellī, falsūm, *to deceive*.
 fāmā, -ae, *fame, reputation*.
 fāmēs, -īs, *hunger, famine*.
 fāmiliā, -ae, *family*.
 fāmiliārīs, -ē, *pertaining to the family*; res fam., *property*.
 fāteōr, -ērī, fassūs, *to confess*.
 fātīgō, -ārē, -āvī, -ātūm, *to weary*.
 fāveō, -ērē, fāvī, fautūm, *to favor*.
 febrīs, -īs, *fever*.
 fēmīnā, -ae, *woman*.
 fēmūr, -ōrīs and -īnīs, *thigh*.
 fērāx, -ācīs, *fertile*.
 fērē (Adv.), *almost*.
 fērō, ferrē, tūlī, lātūm, *to bear, carry, acquire*.
 fērōx, -ōcīs, *fierce*.
 ferreūs, -ā, -ūm, *made of iron*.
 ferrūm, -ī, *iron*.
 fērūs, -ā, -ūm, *wild, savage*.
 fessūs, -ā, -ūm, *wearied*.
 festīnō, -ārē, -āvī, -ātūm, *to hasten*.
 fictilis, -ē, *earthen*.
 fidēs, -ēī, *faith, promise*.
 fidēs, -iūm, *strings, a lute, lyre*.
 fidō, -ērē, fīsūs, *to trust*.
 fidūs, -ā, -ūm, *faithful*.
 figō, -ērē, fixī, fixūm, *to fix, fasten*.

figūrā, -ae, *figure, shape*.
 filiā, -ae, *daughter*.
 filiūs, -ī, *son*. [feign
 fingō, -ērē, finxī, fictūm, *to make*,
 finīs, -īs, *end, limit, boundary*.
 finitīmūs, -ā, -ūm, *neighboring*.
 fiō, fierī, factūs, *to become, to be made*.
 firmūs, -ā, -ūm, *strong, firm*.
 flāgītō, -ārē, -āvī, -ātūm, *to demand (earnestly)*.
 flātūs, -ūs, *blast*.
 flectō, -ērē, flexī, flexūm, *to bend*.
 fleō, flērē, flēvī, flētūm, *to weep*.
 flētūs, -ūs, *weeping*.
 floccūs, *a lock of wool (anything of small value)*.
 flōs, flōrīs, *flower*.
 fluctūs, -ūs, *wave*.
 flūmēn, -īnīs, *river*.
 fluō, -ērē, fluxī, fluxūm, *to flow*.
 foedūs, -ērīs, *league, treaty*.
 fōliūm, -ī, *leaf*.
 fons, fontīs, *fountain*.
 formā, -ae, *form, shape*.
 formidō, -ārē, -āvī, -ātūm, *to dread*.
 forsītān (Adv.), *perhaps*.
 fortīs, -ē, *brave*.
 fortitēr (Adv.), *bravely*.
 fortitūdō, -īnīs, *fortitude, firmness*.
 fortunā, -ae, *fortune*.
 fortunātūs, -ā, -ūm, *fortunate*.
 fossā, -ae, *ditch*.
 frātēr, -trīs, *brother*.
 frātrīcidā, -ae, *fratricide*.
 fraus, fraudīs, *deceit*. [mur, *rage*.
 frēmō, -ērē, frēmuī, frēmītūm, *to murmur*.
 frēnūm, -ī, Pl. -ī and -ā, *bit, bridle*.
 frētūs, -ā, -ūm, *trusting*.
 frons, frontīs, *forehead*.
 fructūs, -ūs, *fruit*.
 frūmentāriūs, -ā, -ūm, *of corn*.
 frūmentōr, -ārī, -ātūs, *to forage*.
 frūmentūm, -ī, *corn, grain*.
 fruor, -ī, fructūs, fruitūs, *to enjoy*.

frustrā (Adv.), *in vain*.

fūgā, -ae, *flight*.

fūgiō, -ērē, fūgī, fūgītūm, *to flee*.

fūgō, -ārē, -āvi, -ātūm, *to put to flight, rout*.

fulgūrātiō, -ōnīs, *lightning*.

fundītōr, -ōrīs, *slinger*.

fungōr, -ī, functūs, *to perform*.

fūr, fūrīs, *thief*.

furfūr, -ūrīs, *bran*.

fūrōr, -ōrīs, *rage, fury*.

fūtūrūs -ā, -ūm, *about to be*.

G.

Galbā, -ae, *Galba*.

Galliā, -ae, *Gaul*.

Gallīcūs, -ā, -ūm, *Gallie*.

gallīnā, -ae, *hen*.

Gallūs, -ī, *a Gaul*.

gaudeō, -ērē, gāvīsūs, *to rejoice*.

gēnēr, -ī, *son-in-law*.

gēnērātīm (Adv.), *by tribes*.

gens, gentīs, *race, family*.

gēnūs, -ērīs, *kind, race*.

Germāniā, -ae, *Germany*.

Germānūs, -ī, *a German*. [carry on.

gērō, -ērē, gessī, gestūm, *to wage*,

glādiūs, -ī, *sword*.

glans, glandīs, *acorn*.

Glaucūs, -ī, *Glaucus*.

glōriā, -ae, *glory*.

Graeciā, -ae, *Greece*.

Graecūs, -ī, *a Greek*.

grammāticā, -ae, *grammar*.

grātūs, -ā, -ūm, *acceptable, pleasant*.

grāvīs, -ē, *heavy, severe*.

grāvītēr, *heavily, severely*.

grēgātīm, *in flocks, herds*.

grex, grēgīs, *flock, herd*.

H.

hābeō, -ērē, hābuī, hābitūm, *to have, hold*.

hābitō, *to have frequently, dwell*.

haedūs, -ī, *kid*.

haereō, -ērē, haesī, haesūm, *to stick*.

Hannībāl, -ālīs, *Hannibal*.

Hārūdēs, -ūm, *Harudians*.

hastā, -ae, *spear*.

haud, *not*.

Helvētiūs, -ī, *a Helvetian*.

Hercūlēs, -īs, *Hercules*.

Hermīniūs, -ī, *Hermīnius*.

hērūs, -ī, *master*.

hībernā (castrā), *winter quarters*.

Hiberniā, -ae, *Ireland*.

hīc, haec, hōc, *this*.

hiēmō, -ārē, -āvi, -ātūm, *to winter*.

hiems, -īs, *winter*.

Hilōtae, -ārūm, *Helots*.

hōdiē, *to-day*.

Hōmērūs, -ī, *Homer*.

hōmō, -īnīs, *man*.

hōnestē, *honorably*.

hōnestūs, *honorable*.

hōnōr, -ōrīs, *honor*.

hōrā, -ae, *hour*.

horreūm, -ī, *granary*.

hortōr, -ārī, -ātūs, *to encourage*.

hortūs, -ī, *garden*.

hospēs, -ītīs, *guest*.

hostilīs, -ē, *of an enemy, hostile*.

hostīs, -īs, *enemy*.

hūmānitās, -tātīs, *refinement*.

hūmānūs, -ā, -ūm, *human*.

hūmērūs, -ī, *shoulder*.

hūmīlīs, -ē, *low*.

hūmūs, -ī, *ground*.

I.

ībī, *there*.

īdēm, eādēm, īdēm, *same*.

īdōneūs, -ā, -ūm, *fit, suitable*.

ignārūs, -ā, -ūm, *ignorant*.

ignīs, -īs, *fire*.

[give.

ignoscō, -ērē, -nōvī, -nōtūm, *to forgive*.

ignōtūs, -ā, -ūm, *unknown*.

illē, -ā, -ūd, *that, the former, he*.

illiciō, -ērē, -lexī, -lectūm, *to decoy.*

imbēr, -brīs, *rain, shower.*

īmītōr, ārī, -ātūs, *to imitate.*

immānis, -ē, *immense, huge.*

immēmōr, -ōris, *unmindful.*

immortālis, -īs, -ē, *immortal.*

immortālītās, -tātīs, *immortality.*

impātiens, -entīs, *not able or willing to bear, impatient.*

impēdimentū, -ī, *hindrance.*

impēdiō, -īrē, -īvī, -ītūm, *to hinder.*

impellō, -ērē, -pūlī, -pulsūm, *to drive on.*

impērātōr, -ōris, *general, emperor.*

impērātūm, -ī, *order.* [skilled.]

impērītūs, -ā, -ūm, *ignorant, un-*

impēriūm, -ī, command, government.

impērō, -ārē, -āvī, -ātūm, *to order.*

impētrō, -ūrē, -āvī, -ātūm, *to obtain.*

impētūs, -ūs, *attack.*

impiētās, -tātīs, *undutifulness.*

impīgēr, -grā, -grūm, *active.*

impleō, -ērē, -plēvī, -plētūm, *to fill.*

impōnō, -ērē, pōsuī, -pōsītūm, *to put upon.*

importō, -ārē, -āvī, -ātūm, *to bring in, import.*

impōtens, -entīs, *unable to restrain.*

imprōbūs, -ā, -ūm, *wicked.*

imprūdēns, -entīs, *imprudent.*

īmūs, -ā, -ūm. *See infērūs.*

īn (with Acc.), *into, upon;* (with Abl.), *in, among.*

incendiūm, *a burning, conflagration.*

incendō, -ērē, -cendī, -censūm, *to set on fire, to burn up.*

incertūs, -ā, -ūm, *uncertain.* [pen.]

incidō, -ērē, incidī, -cāsūm, *to hap-*

incipiō, -ērē, -cēpī, -ceptūm, to begin.

incitō, -ārē, -āvī, -ātūm, *to set in motion, arouse, excite.*

incōlā, -ae, *inhabitant.*

incōlō, -ērē, -cōluī, *to inhabit, dwell, live.*

incōlūmīs, -ē, *unhurt, safe.*

incondītūs, -ā, -ūm, *rude, uncouth.*

incrēdībīlis, -ē, *incredible.*

incūsō, -ārē, -āvī, -ātūm, *to blame, censure, find fault with, accuse.*

indignūs, -ā, -ūm, *unworthy.* [on.]

īn-dūcō, -ērē, -dūxī, dūctūm, *to lead*

indulgeō, -ērē, -dulsī, -dultūm, to indulge.

īnfans, -antis, *infant.*

īnfēlix, -īcis, *unfruitful, unhappy.*

īnfērō, -ferrē, intūlī, illātūm, *to bring upon, wage upon, inflict.*

īnfērūs, -ā, -ūm, *low* (§ 72, 4).

īnfīnītūs, -ā, -ūm, *boundless.*

īnfirmūs, -ā, -ūm, *weak.*

īn-fluō, -ērē, -fluxī, -fluxūm, *to flow into.*

īnfrēnō, -ārē, -āvī, -ātūm, *to bridle.*

īngēniūm, -ī, *intellect, natural disposition.*

īngens, -entīs, *huge.* [grateful.]

īngrātūs, -ā, -ūm, *disagreeable, un-*

īnīmīciā, -ae, enmity.

īnīmīcūs, -ī, *enemy.*

īnīquūs, -ā, -ūm, *unjust.*

īnītiūm, -ī, *beginning.*

īnjūriā, -ae, *injury.*

īn-nascōr, -ī, -nātūs, *to spring up.*

īnnōcens, -entīs, *innocent.*

īnnōcentiā, -ae, *innocence, purity.*

īnōpiā, -ae, *want, scarcity.*

īnquām (§ 113, 4), *I say* (used only after one or more words of a quotation).

īnsīdiae, -ārūm, *ambush, snares.*

īn-sīliō, -īrē, -sīliī and sīluī, *to leap upon.*

īnstīgō, -ārē, -āvī, -ātūm, *to stir up.*

īn-stītūō, -ērē, -stītūī, -stītūtūm, *to arrange, instruct.*

īn-struō, -ērē, -struxī, -structūm, *to set in order, draw up, build.*

īn-suētūs, -ā, -ūm, *unaccustomed.*

insulā, -ae, *island*.

intēgēr, -grā, -grūm, *sound, unhurt*.

intēgrātiō, -ōnis, *renewal*.

intelligō, -ērē, -lexī, -lectūm, *to understand*.

intēr, *between, among, in the midst of*; intēr sē, *with or against one another*; intēr spōliandūm, *in the act of despoiling*.

inter-cēdō, -ērē, -cēssī, -cēssūm, *to come between, intervene*.

inter-dicō, -ērē, -dixī, -dictūm, *to forbid*.

interdūm, *sometimes*.

intēreō, -irē, intēriī, intērītūm, *to die, perish*.

intērest. *See intersūm*.

interficiō, -ērē, -fēcī, -fectūm, *to kill*.

inter-rōgō, -ārē, -āvī, -ātūm, *to ask*.

intersūm, -essē, -fuī, *to be of importance, to be between*; nihil intērest, *it makes no difference*.

intērūs, -ā, -ūm, *inward*.

intrōducō, -ērē, -dūxī, -ductūm, *to introduce*.

in-ūtīlis, -ē, *useless*. [*tack, invade*].

in-vādō, -ērē, -vāsī, -vāsūm, *to at-*

in-vēniō, -irē, -vēnī, -ventūm, to come upon, find, invent.

in-ventōr, -ōrīs, *inventor*. [*out*].

in-vestigō, -ārē, -āvī, -ātūm, *to search*

in-victūs, -ā, -ūm, *invincible*.

invidiā, -ae, *envy*.

invitō, -ārē, -āvī, -ātūm, *to invite*.

invītūs, -ā, -ūm, *unwilling*.

ipsē, -ā, -ūm, *self*.

irā, -ae, *anger*.

irācundiā, -ae, *hasty temper*.

irascōr, -ī, *to be angry*.

irātūs, -ā, -ūm, *angry*.

is, eā, id, *this, that*; § 82.

istē, -ā, -ūd, *that (of yours)*.

itā, *thus, so*.

Itāliā, -ae, *Italy*.

Itālicī, *the Italians*.

Itālicūs, -ā, -ūm, *Italian*.

itāquē, *and so, therefore*.

itēm, *likewise*.

itēr, itinērīs, *journey, march, way*.

J.

jāciō, -ē-rē, jēcī, jactūm, *to throw*.

jactō, -ārē, -āvī, -ātūm, *to throw about, discuss*.

jām, *now, already*.

jēcūr (§ 45), *the liver*.

jūbār, -ārīs, *sunshine*.

jūbeō, -ērē, jussī, jussūm, *to order*.

jūcundūs, -ā, -ūm, *delightful*.

jūdex, -icīs, *judge*.

jūdicō, -ārē, -āvī, -ātūm, *to judge*.

jūgūm, -ī, *a yoke*. *Two spears set upright, with a third laid across the top, were called jūgūm*.

Jūgurthā, -ae, *king of Numidia*.

jūmentūm, -ī, *beast of burden, work-horse or ox*.

Jūppitēr, Jōvis, *Jupiter*.

Jūrā, -ae, *Jura, a mountain*.

jūs, jūrīs, *law, right* (usually unwritten law, as opposed to *lēx*, statute law).

jūsjūrandūm (§ 45), *oath*.

jūstūs, -ā, -ūm, *just*.

jūvāt, -ābāt, jūvīt, *it pleases*.

jūvēnis, -īs, *young man*.

jūventūs, -tūtīs, *young*.

jūvō, -ārē, jūvī, jūtūm, jūvātūrūs, *to help, please*.

K.

Karthāgō, -īnis, *Carthage*.

Kālendae, -ārūm, *the Calends, or first day of the month*.

L.

Lābiēnūs, -ī, *a lieutenant of Cuesar*.

lābōr, -ōrīs, *labor*.

lāc, lactīs, *milk*.
 Lācēdaemōn, -ōnīs, *Sparta*.
 lācessō, -ērē, -īvī, -ītūm, *to provoke*;
 injūriā lācessērē, *to injure*.
 lacrimā, -ae, *tear*.
 lācūs, -ūs, *lake*.
 laetūs, -ā, -ūm, *joyful*.
 lāniō, -ārē, -āvī, -ātūm, *to tear to*
 pieces.
 lāpīs, -idīs, *stone*.
 largiōr, -irī, -ītūs, *to bribe*.
 lāteō, -ērē, lātui, *to lie hid*.
 lātītūdō, -inīs, *breadth*.
 lātrō, -ōnīs, *robber*.
 lātūs, -ā, -ūm, *wide, broad*.
 lātūs, -ērīs, *side, flank*.
 laudō, -ārē, -āvī, -ātūm, *to praise*.
 laus, laudīs, *praise, glory*.
 lāvō, -ārē, lāvī, lōtūm, lautūm, lāvā-
 tūm, *to bathe*.
 lēgātiō, -ōnīs, *embassy*.
 lēgātūs, -ī, *ambassador, lieutenant*.
 lēgiō, -ōnīs, *legion*.
 lēgō, -ērē, lēgī, lectūm, *to read*.
 Lēmannūs, -ī, *the lake of Geneva*.
 leō, -ōnīs, *lion*.
 lēpūs, -ōrīs, *hare*.
 lēvīs, -ē, *light, slight*.
 lēvō, -ārē, -āvī, -ātūm, *to lighten, re-*
 lieve.
 lēx, lēgīs, *law*.
 lībentēr (Adv.), *willingly, gladly*.
 libēr, -ā, -ūm, *free*.
 libēr, -brī, *book*.
 libērī, -ōrūm, *children*.
 libērō, -ārē, -āvī, -ātūm, *to free*.
 libertās, -tātīs, *liberty*.
 licēt, licuīt, *it is allowed, permitted,*
 right, lawful.
 lignūm, -ī, *wood*.
 linguā, -ae, *tongue, language*.
 lintēr, -trīs, *boat*.
 Liscūs, -ī, *an Aeduan chief*.
 littērā, -ae, *a letter (of the alphabet)*.

litūs, -ōrīs, *shore*.
 lōcūplēs, -ētīs, *rich*.
 lōcūs, -ī, Pl. -ī and -ā, *place*.
 longē (Adv.), *by far*.
 longītūdō, -inīs, *length*.
 longūs, -ā, -ūm, *long*.
 lōquōr, -ī, lōcūtūs, *to speak*.
 Lūcius, -ī, *Lucius*.
 lūdūs, -ī, *game, play*.
 lūmēn, -inīs, *light*.
 lūnā, -ae, *moon*.
 lūpūs, -ī, *wolf*.
 lūx, lūcīs, *light*.

M.

Mācēdōniā, -ae, *Macedonia*.
 mactō, -ārē, -āvī, -ātūm, *to sacrifice*.
 maerōr, -ōrīs, *grief*; prae maerōrē,
 for grief (a Preventing Cause).
 māgīs, maxīmē, *more, most*.
 māgistēr, -ī, *master (of a school, etc.)*.
 magnānīmūs, -ā, -ūm, *great-souled,*
 magnanimous.
 magnītūdō, -inīs, *greatness*.
 magnūs, -ā, -ūm (mājōr, maxīmūs),
 great.
 mālē (pejūs, pessīmē), *badly*.
 mālēdicō, -ērē, -dīxī, -dictūm, *to be*
 abusive, revile, curse.
 mālō, mallē, māluī, *to prefer*.
 mālūm, -ī, *apple*.
 mālūs, -ā, -ūm, (pējōr, pessīmūs),
 bad, wicked, evil.
 mālūs, -ī, *mast of a ship*. [mand.
 mandātūm, -ī, *a thing entrusted, com-*
 mandō, -ārē, -āvī, -ātūm, *to entrust*.
 māneō, -ērē, mansī, mansūm, *to re-*
 main.
 Māniliūs, -ā, -ūm, *of Manilius*.
 Manliūs, -ī, *Manlius*.
 mănūs, -ūs, *hand*.
 Marcūs, -ī, *Mark*.
 mārē, -īs, *sea*.
 mārītīmūs, *bordering on the sea*.

Māriūs, -ī, *Marius*.
 marmör, -öris, *marble*.
 mātēr, -trīs, *mother*.
 māterfāmiliās, *matron* (§ 45).
 mātūrē (Adv.), *quickly, soon*.
 mātūrō, -ārē, -āvī, -ātūm, *to hasten*.
 mātūrūs, -ā, -ūm, *ripe*.
 mēdicāmentūm, -ī, *drug, dose*.
 mēdicīnā, -ae, *medicine*.
 mēdicūs, -ī, *physician*.
 mēdiūs, -ā, -ūm, *middle*.
 mēliör, -ūs, *better*.
 membrūm, -ī, *limb*.
 mēminī (§ 113), *I remember*.
 mēmör, -öris, *mindful*.
 mēmōriā, -ae, *memory, recollection*.
 mendāciūm, -ī, *falsehood, lie*.
 mendāx, -ācis, *false, lying*.
 mens, mentīs, *mind*.
 mensā, -ae, *table*.
 mensis, -īs, *month*.
 mentiör, -irī, -itūs, *to lie*.
 mercātör, -öris, *merchant*.
 Mercūriūs, -ī, *Mercury*.
 mergēs, -ītis, *sheaf*.
 mēridiēs, -ei, *mid-day*.
 mēritūs, -ā, -ūm, *deserving*.
 Messallā, -ae, *Messala*.
 mētiör, -irī, mensūs, *to measure*.
 mētō, -ērē, messuī, messūm, *to reap*.
 mētuō, -ērē, mētuī, rarely mētūtūm,
to fear, be apprehensive.
 mētūs, -ūs, *apprehension, fear*.
 meūs, -ā, -ūm, *my, mine*.
 Micipsā, -ae, *Micipsa*.
 milēs, -ītis, *soldier*.
 Milētūs, -ī, *Miletus, a city of Asia*.
 militāris, -ē, *military*.
 militiā, -ae, *military service*.
 millē (§ 64, Rem. 9), *thousand*.
 mīnimē, *least, not at all*.
 mīnör, -ārī, -ātūs, *to threaten*.
 mīnör, -ūs, *less*. [less, weaken.]
 mīnuō, -ērē, mīnuī, mīnūtūm, *to make*

mīrör, -ārī, -ātūs, *to wonder*.
 mīrūs, -ā, -ūm, *wonderful*.
 mīsēr, -ā, -ūm, *wretched*.
 mīsēreō, -ērē, -uī, *to pity* (generally
 used impersonally, § 135, c).
 mīsērescō, -ērē, *to pity*.
 mittō, -ērē, mīsī, missūm, *to send*.
 mōdūs, -ī, *manner, measure, limit*;
 praetēr mōdūm, *beyond measure,*
unduly.
 moeniā, -iūm, etc., *walls*.
 mollis, -ē, *soft*.
 mōneō, -ērē, mōnuī, mōnītūm, *to ad-*
vice, remind.
 mōnīlē, -īs, *necklace*.
 mons, mont-īs, *mountain*.
 monstrō, -ārē, -āvī, -ātūm, *to show*.
 mordreō, -ērē, mōmordī, morsūm, *to*
champ, bite.
 Mōrinī, -örūm, *the Morini*.
 mōriör, -ī and -irī, mortuūs, mōritū-
 rūs, *to die*.
 mōrör, -ārī, -ātūs, *to delay*.
 mors, mortis, *death*.
 morsūs, -ūs, *biting*.
 mortālis, -ē, *mortal*.
 mortī-fēr, -ā, -ūm, *death-bearing,*
mortal (§ 55, Rem. 2).
 mortuūs, -ā, -ūm, *dead*.
 mōs, mōris, *manner, custom*.
 mōtūs, -ūs, *moving, insurrection*.
 mōveō, -ērē, mōvī, mōtūm, *to move*.
 mūliēr, -ēris, *woman*.
 multītūdō, -inīs, *multitude*.
 multūs (plūs, plūrīmūs), *much,*
many.
 mundūs, -ī, *world*.
 mūniō, -irē, -ivī, -itūm, *to fortify*.
 mūnūs, -ēris, *duty, present*.
 mūrūs, -ī, *wall*.
 mūs, mūris, *mouse*.
 mūsā, -ae, *muse*.
 mūsicā, -ae, *music*.
 mūtō, -ārē, -āvī, -ātūm, *to change*.

N.

nactūs, *Participle from nanciscōr.*
 nām, *for (Conj.).*
 namquē, *for indeed.* [get.
 nanciscōr, -ī, nactūs and nantūs, *to*
 narrō, -ārē, -āvī, -ātūm, *to tell, relate.*
 nascōr, -ī, nātūs, *to be born.*
 nātūrā, -ae, *nature.*
 nātūs, -ūs, *birth.*
 nautā, -ae, *sailor.*
 nāvālē, -īs, *dock-yard.*
 nāvīgātiō, -ōnīs, *navigation.*
 nāvīgō, -ārē, -āvī, -ātūm, *to sail.*
 nāvīs, -īs, *ship.*
 nē (Final Conj.), *that — not, lest.*
 necē (Conj.), *neither, nor, and not.*
 necessariūs, -ā, -ūm, *critical, neces-*
sary.
 necō, -ārē, -āvī, -ātūm, *to murder,*
kill.
 negligens, -entīs, *negligent; Part.*
 Adj.
 negligō, -ērē, -lexī, -lectūm, *to neg-*
lect.
 nēgō, -ārē, -āvī, -ātūm, *to deny.*
 nēgōtiūm, -ī, *business.*
 nēmō, -inī, inēm, *no man, no one.*
 nēmūs, -ōrīs, *grove.*
 nēpōs, -ōtīs, *grandson.*
 Neptūnūs, -ī, *Neptune, god of the sea.*
 nēquē, *and not, neither, nor.*
 nē — quidēm, *not, even.*
 Nervius, -ā, -ūm, *Nervian.*
 nesciō, -irē, -ivī, -itūm, *not to know.*
 neutēr, -ā, -ūm, *neither (of two).*
 nēvē, neu, *and — not, nor (Neg. Fin.*
 Conj.).
 nidificō, -ārē, -āvī, -ātūm, *to build a*
nest.
 nidūs, -ī, *nest.*
 nīgēr, -ā, -ūm, *black.*
 nihīl (indecl.) or nihīlūm, -ī, *nothing.*
 nīmīūs, -ā, -ūm, *too much, excessive.*
 nišī (Cond. Conj.), *unless, if not.*

nītōr, -ī, nīsūs or nīxūs, *to strive.*
 nōbilīs, -ē, *noble.*
 nōbilitās, -ātīs, *nobility.*
 nōceō, -ērē, -uī, -itūm, *to hurt, harm.*
 nōlō, nōllē, nōluī, *to be unwilling.*
 nōmēn, -inīs, *name.*
 nōn, *not.*
 nōndūm, *not yet.*
 nōnnē (in Direct Questions, § 81, 4;
 in Indirect Questions), *or not.*
 nōnūs, -ā, -ūm (§ 63), *ninth.*
 nōs, § 78.
 noscō, -ērē, nōvī, nōtūm, *to know.*
 nōstēr, -ā, -ūm, *our, ours.*
 nōvēm (§ 63), *nine.*
 nōvūs, -ā, -ūm, *new, late.*
 nox, noctīs, *night.*
 noxiūs, *hurtful.*
 nūbēs, -īs, *cloud.*
 nūdō, -ārē, -āvī, -ātūm, *to strip.*
 nūdūs, -ā, -ūm, *naked.*
 nullūs -ā, -ūm (§ 56), *none, not any.*
 nūm, § 81, 3.
 Nūmā, -ae, *Numa.*
 Nūmantinūs, -ā, -ūm, *Numantian.*
 nūmērō, -ārē, -āvī, -ātūm, *to count.*
 nūmērūs, -ī, *number.*
 Nūmīdā, -ae, *a Numidian.*
 Nūmīdiā, -ae, *Numidia.*
 numquīs, § 89.
 nunc, *now.*
 nuntiō, -ārē, -āvī, -ātūm, *to announce.*
 nuntiūs, -ī, *messenger.*
 nunquām or numquām, *never.*

O.

ōb, *for, on account of.*
 obliviscōr, oblitūs, *to forget.*
 obscurō, -ārē, -āvī, -ātūm, *to obscure.*
 ob-sēcō, -ārē, -āvī, -ātūm, *to beseech.*
 obsēs, -idīs, *hostage.*
 ob-sīdeō, -ērē, -sēdī, -sessūm, *to be-*
siege.
 obsīdiō, -ōnīs, *siege.*

ob-stō, -ārē, -stītī, -stātum, *to stand before, hinder, prevent.*

ob-truncō, -ārē, -āvī, -ātūm, *to slay.*

occāsūs, -ūs, *going down, setting.*

oc-cidō (ōb — caedō), -cīdī, -cīsūm, *to cut down, kill.*

oc-cidō (ōb — cādō), -ērē, -cīdī, -cāsūm, *to fall, set.*

occultō, -ārē, -āvī, -ātūm, *to hide.*

oc-cultūs, -ā, -ūm, *hidden.*

occūpō, -ārē, -āvī, -ātūm, *to seize, take possession of.*

ōceānūs, -ī, *ocean.*

octāvūs, -ā, -ūm (§ 63), *eighth.*

octingentī, -ae, -ā (§ 63), *eight hundred.*

octō (§ 63), *eight.*

ōcūlūs, -ī, *eye.*

ōdī (§ 113, Rem. 1), *I hate.*

ōdiūm, -ī, *hatred.*

offendō, -ērē, offendī, offensūm, *to offend.*

officiūm, -ī, *duty, service.*

ōlīm (Adv.), *formerly, anciently; (of the future), some time or other.*

omnīnō, *altogether, wholly, at all.*

omnīs, -ē, *all, every.*

ōnērāriūs, -ā, -ūm, *of burden.*

ōnērō, -ārē, -āvī, -ātūm, *to load, lade.*

ōnūs, -ērīs, *burden.*

ōpērā, -ae, *pains, work, labor.*

ōpiniō, -ōnīs, *opinion, belief.*

ōpinōr, -ārī, -ātūs, *to be of opinion.*

ōpīs (Gen.), *of help, strength (§ 51); summā ōpē, with all one's might.*

ōportēt, -uit, *it is necessary, proper, it behooves.*

oppīdānūs, -ā, -ūm, *of a town.*

oppīdūm, -ī, *town.* [ness.

opportunitās, -ātīs, *fitness, suitable-*

opportūnūs, -ā, -ūm, *fit, favorable.*

opprimō, -ērē, -pressī, -pressūm, *to press down, put down, suppress, overcome, crush, oppress.*

oppugnō, -ārē, -āvī, -ātūm, *to assault.*

optimūs, -ā, -ūm (bōnūs), *best.*

ōpūlens or ōpūlentūs, -ā, -ūm, *powerful.*

ōpūs, -ērīs, *work.*

ōpūs (indecl.), *need, necessity; ōpūs est, it is necessary, there is need.*

ōrācūlūm, -ī, *oracle.*

ōrātiō, -ōnīs, *speech, oration.*

ōrātōr, -ōrīs, *orator.*

orbīs, -īs, *circle; orbīs terrārūm, the world.*

ordō, -īnīs, *rank, order.*

Orgētōrix, -īgīs, *a Helvetian chief.*

ōrīgō, -īnīs, *origin.*

ōriōr, -īrī, ortūs, ōritūrūs, *to rise.*

ōs, ōrīs, *mouth, face.*

ōs, ōssīs, *bone.*

ōtiūm, -ī, *leisure, ease.*

Ōvidiūs, -ī, *Ovid.*

ōvis, -īs, *sheep.*

ōvūm, -ī, *egg.*

Oxūs, -ī, *the Oxus.*

P.

pācō, -ārē, -āvī, -ātūm, *to subdue.*

paenītēt, -uit, *it repents; paenīt-ēt mē peccāti, I repent of my sin.*

pāgūs, -ī, *canton.*

pālūs, -ūdīs, *marsh, bog.*

pālustēr, -trīs, -trē, *marshy.*

pānīs, -īs, *bread.*

pār, pāris, *equal.*

pārātūs, -ā, -ūm, *ready, prepared.*

parcō, -ērē, pēpercī, parsī, parcītūm and parsūm, *to spare.*

pārens, -entīs, *parent.*

pāreō, -ērē, -ui, -ītūm, *to obey, be obedient.*

pāriēs, -ētīs, *wall (of a house).*

pāriō, -ērē, pēpērī, partūm, *to beget, bring forth.*

Parmēniō, -ōnīs, *Parmenio.*

pārō, -ārē, -āvi, -ātūm, *to prepare.*
 parricidā, -ae, *killer of a father, parricide.*

pars, partīs, *part*; ūnā ex partē, *on one side.*

partīm (Acc. of pars), *partly.*

pārūm, mīnūs, mīnīmē, *little.*

parvūs, -ā, -ūm, *small, little.*

passūs, -ūs, *pace*; millē passūs, *a mile.*

pastōr, -ōrīs, *shepherd.*

pātēfāciō, -fēcī, -factūm, *to lay open,*
 § 107, *Rem. 1.*

pāteō, -ērē, pātuī, *to lie open.*

pāter, pātrīs, *father.* [*ily.*]

pātērfāmiiliās, § 45, *father of a family,*
 pātiens, -entīs, *capable of enduring,*
patient.

pātientēr, *patiently.*

pātientīā, -ae, *patience.*

pātinā, -ae, *dish.*

pātiōr, -ī, passūs, *to suffer, endure,*
permit.

pātriā, -ae, *country.*

paucī, -ae, -ā, *few.*

paulātīm, *by degrees.*

paulūs, -ā, -ūm, *little*; usually in the
 Acc. and Abl. neuter.

paupēr, -īs, *poor.*

paupertās, -ātīs, *poverty.*

pāvōr, -ōrīs, *trembling.*

pāx, pācis, *peace.*

peccātūm, -ī, *fault, sin.*

peccō, -ārē, -āvi, -ātūm, *to do wrong,*
sin.

pectūs, -ōrīs, *breast.*

pēcūniā, -ae, *sum of money.*

pēcūs, -ōrīs, *cattle, flock, herd.*

pēdēs, -ītīs, *footman.*

pēdestēr, -trīs, -trē, *on foot.*

pējōr, -ūs (mālūs), *worse.*

pellīs, -īs, *skin, hide.*

pellō, -ērē, pēpūlī, pulsūm, *to beat,*
drive, rout.

pendō, -ērē, pēpendī, pensūm, *to*
cause to hang, to weigh, pay.

pēnēs (Prep. with Acc.), *in the power*
of.

pensūm, -ī, *weight.*

pēnūs, -ūs, -ī, -ōrīs, *storehouse.*

pēr, *through.*

per-cūtiō, -ērē, -cussī, -cussūm, *to*
strike through, kill.

perdō, -ērē, -dīdī, -dītūm, *to destroy,*
lose.

per-dūcō, -ērē, -dūxī, -dūctūm, *to*
lead through, extend.

pēr-eō, -īrē, -īī, -ītūm, *to perish.*

per-fācilīs, -ē, *very easy.*

per-fringō, -ērē, -frēgī, -fractūm, *to*
break through.

perfūgā, -ae, *deserter.* [*ceed.*]

pergō, -ērē, perrexī, -rectūm, *to pro-*
pēriculōsūs, -ā, -ūm, dangerous.

pēriculūm, -ī, *trial, danger*; pērī-
 cūlūm fācērē, *to make a trial.*

pērindē (Adv.), *exactly, precisely.*

pērītūs, *skilled.*

permagnūs, -ā, -ūm, *very great.*

per-mōveō, -ērē, -mōvī, -mōtūm, *to*
move thoroughly, alarm.

permultūs, -ā, -ūm, *very much.*

perniciēs, -ōī, *destruction.*

perpētūō (Adv.), *continually.*

perpētūūs, -ā, -ūm, *unending.*

Persā, -ae, *Persian.*

per-sēquōr, -ī, sēcūtūs, *to follow per-*
severingly, overtake.

per-suādeō, -ērē, -suāsī, -suāsūm, *to*
persuade.

per-terreō, -ērē, -terrui, -terrītūm, *to*
frighten thoroughly, terrify.

per-tīneō, -ērē, -tīnuī, *to reach, ex-*
tend, pertain, belong.

per-turbō, -ārē, -āvī, -ātūm, *to con-*
found.

per-vēniō, -īrē, -vēnī, -ventūm, *to*
come through, arrive.

pēs, pēdis, *foot*.

pessimūs, -ā, -ūm (*mālūs*), *worst*.

pētō, -ērē, -ivī, -itūm, *to seek, ask*.

phālanx, -gīs, *phalanx*; *Acc. Sing.*,

-ēm and -ā; *Acc. Pl.*, -ēs and -ās.

Philippūs, -ī, *Philip*.

philōsōphūs, -ī, *philosopher*.

Phōciōn, -ōnīs, *Phocion*.

piētās, -ātīs, *dutifulness*.

pīgēr, -grā, -grūm, *slow, lazy*.

pīgēt, pīguīt and pīgītūm est, *it disgusts, irks, troubles*; pīgēt mē tuī, *I am disgusted with you*.

pīlūm, -ī, *javelin*.

pīrātā, -ae, *pirate*.

piscīs, -īs, *fish*.

Pīsō, -ōnīs, *Piso*.

piūs, -ā, -ūm, *dutiful, pious*.

plāceō, -ērē, -uī, itūm, *to please*.

Plātō, -ōnīs, *a Grecian philosopher*.

plēbēs, -ēī and -īs, and plēbs, plēbīs, *common people*.

plēnūs, -ā, -ūm, *full*.

plērumquē (*Adv.*), *for the most part*.

plūmā, -ae, *feather*.

plūs, plūris (‡ 72, 7), *more*.

pōcūlūm, -ī, *drinking-cup*.

poēmā, -ātīs, *poem*.

Poenī, *Carthaginians*.

poētā, -ae, *poet*.

polliceōr, -ērī, -itūs, *to promise*.

pollicitātiō, -ōnīs, *promise*.

Pompēiūs, -ī, *Pompey*.

pōmūm, -ī, *fruit*.

pondūs, -ērīs, *weight*.

pōnō, -ērē, pōsuī, pōsītūm, *to put, place*.

pons, pontīs, *bridge*.

pōpūlōr, -ārī, -ātūs, *to lay waste*.

pōpūlūs, -ī, *people*.

porrīgō, -ērē, porrexī, porrectūm, *to stretch out*.

portā, -ae, *gate of a city*.

portō, -ārē, -āvī, -ātūm, *to carry*.

portūs, -ūs, *harbor*.

poscō, -ērē, pōposcī, *to demand*.

possūm, possē, pōtuī, *to be able*.

post, *after, behind*.

postea, *afterwards*.

postērūs, postēriōr, postrēmūs or postūmūs, *coming after*; *Comp.*, *of less account, inferior*.

postquā (Temp. Conj.), *after*.

postulō, -ārē, -āvī, -ātūm, *to demand*.

pōtens, -entīs, *powerful*.

pōtentiā, -ae, *power, ability*.

pōtestās, -ātīs, *power, right*.

pōtiōr, -irī, -itūs, *to get possession of, acquire*.

prae, *before, in comparison with, for*; prae maerore, *for grief*.

praebeō, -ērē, -uī, itūm, *to furnish*.

praeceptūm, -ī, *precept*. From

praeceptiō, -ērē, -cēpī, -ceptūm, *to instruct, order, command*.

praeceptiō, -ārē, -āvī, -ātūm, *to hurry forward*.

praeceptuē, *especially*.

praeceptuūs, -ā, -ūm, *especial*.

praelārūs, -ā, -ūm, *very distinguished*.

praeō, -ōnīs, *crier, herald*.

praedā, -ae, *booty*.

prae-dicō, -ārē, -āvī, -ātūm, *to boast*.

prae-ditūs, -ā, -ūm, *endowed*.

praedōr, -ārī, -ātūs, *to plunder*.

prae-ficiō, -ērē, -fēcī, -fectūm, *to put over*.

prae-mittō, -ērē, -misī, -missūm, *to send forward*.

praemiūm, -ī, *reward*.

prae-pōnō, -pōsuī, -pōsītūm, *to place before, to prefer*.

praesens, -entīs, *present*.

praesidiūm, -ī, *garrison*. [*guished*.

praestans, -antīs, *excellent, distinguished*.

prae-stō, -ārē, -stītī, -stītūm and stātūm, *to excel*.

prae-sūm, -essē, -fuī, *to be over.*
 praetēr, *past, besides, beyond.*
 praetēr-eō, -irē, -ivī, -itūm, *to pass by.*
 praeter-mittō, -ērē, -mīsī, -missūm, *to let slip.*
 praetēr mōdūm, *beyond measure, unduly.*
 praetōr, -ōrīs, *praetor, chief.*
 prāvūs, -ā, -ūm, *crooked, depraved.*
 prēmō, -ērē, pressī, pressūm, *to press.*
 prētīum, -ī, *price, value.*
 Priāmūs, -ī, *Priam.*
 primūs, -ā, -ūm, *first.*
 princeps, -īpīs, *chief.*
 priōr, primūs, *former, sooner.*
 pristīnūs, -ā, -ūm, *former.*
 priusquām, *before.*
 prīvātūs, ā, -ūm, *private.*
 prō, *for, before.*
 prōbītās, -ātīs, *honesty.* [forward.
 prō-cēdō, -ērē, -cessī, -cessūm, *to go*
 prōcūl, *at a distance.*
 prō-currō, -ērē, -cūcurrī and -currī, *-cursūm, to run forward.*
 prōdītō, -ōnīs, *treachery.*
 prōdītōr, -ōrīs, *traitor.*
 proeliūm, -ī, *battle.*
 prōfectiō, -ōnīs, *departure.*
 prō-ficiscōr, -ī, -fectūs, *to set out.*
 prō-flīgō, -ārē, -āvī, -ātūm, *to dash*
in pieces.
 prō-fūgiō, -ērē, -fūgī, -fūgītūm, *to*
flee, run away, escape.
 prōgēniēs, -eī, *offspring.*
 prōgrēdiōr, -ī, -gressūs, *to go forth*
or forward.
 prō-hibeō, -ērē, -uī, -ītūm, *to prevent,*
keep off.
 prōmissūm, -ī, *promise.*
 promptūs, -ā, -ūm, *ready, quick.*
 prōnūs, -ā, -ūm, *headlong, bending*
over.
 prōpē, -iūs, proxīmē, *near, nearer,*
next.

prōpērō, -ārē, -āvī, -ātūm, *to hasten.*
 prōpinquūs, -ā, -ūm, *near.*
 prōpiōr, proxīmūs, *nearer, next.*
 prō-pōnō, -ērē, -pōsuī, -pōsītūm, *to*
set up.
 prōpōsītūm, -ī, *purpose.*
 proptēr, *on account of.*
 proptēreā, *on this account.*
 prō-pulsō, -ārē, -āvī, -ātūm, *to repel.*
 prō-sēquōr, -ī, sēcūtūs, *to pursue.*
 prō-sūm, prōdessē, prōfuī, *to benefit,*
to do good.
 prōvidentiā, -ae, *foresight, provi-*
dence.
 prōvinciā, -ae, *province.*
 proxīmē (Adv.), *nearest, next.*
 proxīmūs, -ā, -ūm, *nearest, next.*
 prūdēns, -entīs, *prudent.*
 prūdentiā, -ae, *prudence.*
 publicūs, -ā, -ūm, *public.*
 pūdēt, pūduīt, *it shames.*
 pūdōr, -ōrīs, *shame, modesty.*
 puellā, -ae, *girl.*
 puēr, -ī, *boy.*
 pugnā, -ae, *fight.*
 pugnō, -ārē, -āvī, -ātūm, *to fight.*
 pulchēr, -ā, -ūm, *beautiful* (§ 55,
Rem. 2).
 pulchritūdō, -īnīs, *beauty.*
 pulvis, -erīs, *dust.*
 Pūnicūs, -ā, -ūm, *Carthaginian.*
 pūniō, -irē, -ivī, -ītūm, *to punish.*
 purgō, -ārē, -āvī, -ātūm, *to cleanse,*
excuse.
 pūtō, -ārē, -āvī, -ātūm, *to think.*
 Pŷthagōrās, -ae (§ 247), *Pythagoras.*

Q.

quadrāgēsīmūs, -ā, -ūm, *fortieth.*
 quadrāgintā (§ 63), *forty.*
 quaerō, -ērē, quaesivī, quaesītūm, *to*
seek, ask.
 quālis, *of what kind, as.*
 quām, *than, as.*

quamquām, *although*.
 quamvis, *however much, although*.
 quantūs, -ā, -ūm, *how great, as; tantūs — quantūs, as great — as*.
 quāsī, *as if*.
 quatrīduūm, -ī, *four days*.
 quattuōr (§ 63), *four*.
 quērōr, -ī, questūs, *to complain*.
 quī, quae, quōd, *who, which*.
 quīā (Conj.), *because*.
 quīcūquē, *whoever*.
 quīdām (§ 89), *a certain, a certain one, some one, some*.
 quīdēm, *indeed*.
 quīn, *but that, that, but*.
 quīndēcīm (§ 63), *fifteen*.
 quīngentī, -ae, -ā (§ 63), *five hundred*.
 quippē, *surely, since*.
 quīs, § 89; quīs, § 88.
 quisnām, § 88.
 quispiām, }
 quisquām, } § 89.
 quisquē, }
 quisquīs, § 87, 4.
 quīvis, quilibēt, § 89.
 quō, *whither*.
 quo-ād, *to what point, as long as, until*.
 quōd, *because*.
 quō-mīnūs (by which the less), *from*.
 quōniām, *since, because*.
 quōquē, *also*.
 quōt, *how many, as*.
 quōtannīs, *yearly*.
 quōtīdiē, *daily*.
 quōtiēns, *as often as*.
 quūm. *See cūm*.

R.

rāmūs, -ī, *branch, bough*.
 rāpīnā, -ae, *plunder, pillage*.
 rāpiō, -ērē, rapuī, raptūm, *to snatch, seize, carry off*.
 raptō, -ārē, -āvī, -ātūm, *to seize violently*.

rātiō, -ōnīs, *plan, reasoning, cause*.
 Raurāci, -ōrūm, *a tribe of Gauls*.
 rēbelliō, -ōnīs, *rebellion*.
 rēcens, -entīs, *recent*.
 rēceptūs, -ūs, *retreat*.
 rēcīpiō, -cēpī, -ceptūm, *to take back, regain, recover; sē rēcīpērē, to retreat, to recover one's self*.
 rectūs, -ā, -ūm, *straight, right*.
 rēcūpērō, -ārē, -āvī, -ātūm, *to recover*.
 rēcūsō, -ārē, -āvī, -ātūm, *to object, repudiate*.
 red-dō, -ērē, -dīdī, -dītūm, *to give back, render, make*.
 rēd-eō, -irē, rēdīi, rēdītūm, *to return*.
 rēdīgō, -ērē, -ēgī, -actūm, *to reduce*.
 rēd-intēgrō, -ārē, -āvī, -ātūm, *to renew*.
 rēdītūs, -ūs, *return*.
 rē-dūcō, -ērē, -dūxī, -dūctūm, *to lead back*.
 rē-fērō, -ferrē, -tūlī, -lātūm, *to withdraw*.
 rē-fert, rētūlīt, *it concerns*.
 rēficiō, -ērē, -fēcī, -fectūm, *to repair*.
 rēgīnā, -ae, *queen*.
 rēgiō, -ōnīs, *region, tract*.
 regnūm, -ī, *kingdom*.
 rēgō, -ērē, rexī, rectūm, *to rule*.
 Rēgūlūs, -ī, *Regulus*.
 rēligiō, -ōnīs, *vow, religion*.
 rē-liquō, -ērē, -liquī, -lictūm, *to leave*.
 rēliquūs, -ā, -ūm, *the rest*.
 rēnuntiātiō, -ōnīs, *report*.
 rē-nunciō, -ārē, -āvī, -ātūm, *to carry back word*.
 rēōr, rērī, rātūs, *to suppose*.
 rēpens, -entīs, *sudden*.
 rēpentē, *suddenly*.
 rēpentinūs, ā, -ūm, *sudden*. [out.
 rēpēriō, -irē, rēpērī, rēpertūm, *to find*
 rēpētō, -ērē, -ivī, -itūm, *to seek back*.
 rēprēhendō, -ērē, -dī, -sūm, *to rebuke*.

rēpūdiō, -ārē, -āvī, -ātūm, *to refuse.*

rēs, rei, *thing.*

rē-scindō, -ērē, -scidī, -scissūm, *to cut down.*

rē-sistō, -ērē, -stītī, *to resist.*

rē-spondeō, -ērē, -spondī, -sponsūm, *to answer.*

rēs publicā (§ 49, *Rem. 6*), *common-wealth.*

rētē, -īs, *net.*

rētīneō, -ērē, -uī, -tentūm, *to hold back, restrain.*

rē-vellō, -ērē, -velli, -vulsūm, *to tear off.*

rē-vēreōr, -ērī, -ītūs, *to reverence.*

rē-vocō, -ārē, -āvī, -ātūm, *to recall.*

rēx, rēgis, *king.*

Rhēnūs, -ī, *the Rhine.*

Rhōdānūs, -ī, *the Rhone.*

rōbūr, -ōris, *heart of oak, strength.*

rōgō, -ārē, -āvī, -ātūm, *to ask.*

Rōmā, -ae, *Rome.*

Rōmānūs, -ā, -ūm, *Roman.*

rōsā, -ae, *rose.*

rūbēr, -ā, -ūm, *red.*

rūdēns, -entīs, *rope, cable.*

rūdīs, -ē, *rude, uncivilized.*

rumpō, -ērē, rūpī, rūptūm, *to break.*

rūpēs, -īs, *rock.*

rursūs, *again.*

rūs, rūris, *country.* [try, rustic.

rūstīcūs, -ā, -ūm, *living in the coun-*

S.

Sābinī, -ōrūm, *Sabines.*

sācēr, -ā, -ūm, *sacred.*

sācerdōs, -ōtis, *priest.*

saepē, *often.*

saevūs, -ā, -ūm, *savage, fierce.*

sāgittā, -ae, *arrow.*

sāgittāriūs, -ī, *archer.*

sālār, -ārīs, *trout.*

saltō, -ārē, -āvī, -ātūm, *to dance.*

sālūbēr, -brīs, -brē, *wholesome.*

sālūs, -ūtīs, *safety, health.*

sanctūs, -ā, -ūm, *sacred, pure.*

sanguīs, -īnis, *blood.*

sānūs, *sound, healthy.*

sāpiens, -entīs, *wise.*

sāpientiā, -ae, *wisdom.*

sātīs, *enough, sufficient, sufficiently.*

sauciūs, -ā, -ūm, *wounded.*

saxūm, -ī, *rock.*

scaphā, -ae, *boat, skiff.*

scēlūs, -ērīs, *crime, wickedness.*

sciō, -īrē, -īvī, -ītūm, *to know.*

Scīpiō, -ōnis, *Scipio.* [write.

scribō, -ērē, scrīpsī, scrīptūm, *to*

scrīptōr, -ōris, *writer.*

scūtūm, -ī, *shield.* [cede.

sē-cēdō, -ērē, -cēssī, -cēssūm, *to se-*

sē-cernō, -ērē, -crēvī, -crētūm, *to sep-*
arate.

sēcō, -ārē, sēcui, sectūm, sēcātūrūs, *to cut.*

sēcūm, § 79, 2.

sēcundūm, *following, according to.*

sēcundūs, -ā, -ūm, *following, second,*
favorable.

sēcūrīs, -īs, *axe.*

sēd, *but.*

sēdeō, -ērē, sēdī, sessūm, *to sit.*

sēdēs, -īs, *seat, settlement.*

sēdīlē, -īs, *seat.*

sēdītiō, -ōnis, *sedition.*

sempēr (Adv.), *always.*

sempiternūs, -ā, -ūm, *everlasting.*

sēnātūs, -ūs and -ī, *senate.*

sēnex, sēnis, *old.*

sensūs, -ūs, *feeling.*

sententiā, -ae, *opinion; ex sententiā,*
satisfactorily.

sentiō, -īrē, sensī, sensūm, *to perceive.*

Sēquānūs, -ā, -ūm, *Sequan.* As a
Noun, *a Sequanian.*

sēquōr, -ī, sēcūtūs, *to follow.*

sermō, -ōnis, *conversation, talk.*

serpens, -entīs, *serpent.*

serviō, -irē, -ivī, -itūm, *to be a slave, serve.*

servītūs, -tūtīs, *slavery.*

servō, -ārē, -āvī, -ātūm, *to preserve.*

servūs, -ī, *slave.*

sex (§ 63), *six.*

sibilō, -ārē, -āvī, -ātūm, *to hiss.*

sic, *thus.*

sicūt or sicūtī, *as, just as.*

sīdūs, -ērīs, *star, constellation.*

signūm, -ī, *sign, signal.*

silentiūm, -ī, *silence.*

silvā, -ae, *wood, forest.*

silvestris or -tēr, -ē, *woody.*

sīmīlis, -ē, *like.*

sīmūl, *at the same time.*

sīmūl āc, *as soon as.*

sīn, *but if.*

sīnē, *without.*

singūlī, -ae, -ā, *single, one at a time.*

sīnō, -ērē, sīvī, sītūm, *to put, permit.*

sīnūs, -ūs, *gulf, bay.*

sītiō, -irē, -ivī, *to be thirsty.*

sītīs, -īs, *thirst.*

sītūs, -ā, -ūm (*Part. sīnō*).

sōcēr, -ī, *father-in-law.*

sōciūs, -ī, *companion.*

Socrātēs, -īs, *Socrates.*

sōl, sōlīs, *sun.*

sōlēō, -ērē, sōlītūs, *to be used, wont.*

sōlūs, -ā, -ūm, *only, alone.*

solvō, -ērē, solvī, sōlūtūm, *to loose.*

somnūs, -ī, *sleep.*

sōnūs, -ī, *sound.*

sōrōr, -ōrīs, *sister.*

sors, sortīs, *lot.*

spātiūm, -ī, *room, space, time.*

spectātūs, -ā, -ūm, *looked at, appeared.*

spectō, -ārē, -āvī, -ātūm, *to look at.*

spēcūlātōr, -ōrīs, *scout.*

spēcūs, -ūs, *den, cave, grotto.*

spēluncā, -ae, *cave.*

spērō, -ārē, -āvī, -ātūm, *to hope.*

spēs, -ēī, *hope.*

spōliō, -ārē, -āvī, -ātūm, *to spoil, rob, plunder.*

stābūlūm, -ī, *fold.*

stātīm, *immediately.*

stātuō, -ērē, stātuī, stātūtūm, *to place, put, determine.*

stātūrā, -ae, *stature, size, height.*

stellā, -ae, *star.*

stīmūlō, -ārē, -āvī, -ātūm, *to goad.*

stīmūlūs, -ī, *goad.*

stīpendiāriūs, -ā, -ūm, *tributary.*

stīpendiūm, -ī, *tax, tribute.*

stō, stārē, stētī, stātūm, *to stand.*

strēnuūs, -ā, -ūm, *nimble, active.*

stūdeō, -ērē, -uī, *to attend to, be eager for.*

stūdiūm, *zeal, desire; Pl. studies.*

stultitiā, -ae, *folly.*

stultūs, -ā, -ūm, *foolish.*

suādeō, -ērē, suāsī, suāsūm, *to advise.*

sūbeō, -irē, -iī, itūm, *to go under, approach.*

sūbīgō, -ērē, -ēgī, -actūm, *to subdue.*

sūbitō (*Adv.*), *suddenly.*

sūbitūs, -ā, -ūm, *sudden.*

sub-lēvō, -ārē, -āvī, -ātūm, *to relieve.*

subsequōr, -ī, sēcūtūs, *to follow closely.*

subsidiūm, -ī, *reserve, support, help.*

sub-vēniō, -irē, -vēnī, -ventūm, *to come to one's assistance, help.*

succēdō, -ērē, -cēssi, -cēssūm, *to come close up.*

Suessiōnēs, -ūm, *the Suessiones.*

suī, § 78.

sum, essē, fuī, fūtūrūs, *to be.*

summūs, -ā, -ūm, *the highest, the top, § 72, 4; § 128, Rem. 9.*

sūmō, -ērē, sūmpsī, sūmptūm, *to take.*

sūpellex, -lectilis, *furniture.*

sūperbiā, -ae, *pride.*

sūperbūs, -ā, -ūm, *proud.*

sūpērō, -ārē, -āvī, -ātūm, *to overcome.*

sūperstitiō, -ōnis, *superstition*.
 sūpērūs, -ā, -ūm, § 72, 4.
 supplīciūm, -ī, *punishment*. [*rise*.
 surgō, -ērē, surrexī, surrectūm, to
 sus-cīpiō, -ērē, -cēpī, -ceptūm, to un-
 dertake.
 suspīcōr, -ārī, -ātūs, to suspect.
 sustīneō, -ērē, -tīnuī, -tentūm, to sus-
 tain.
 suūs, -ā, -ūm, *his, her, its, their*, § 80,
Rem. 2.
 Sŷphax, -ācis, *Syphax*.
 Sŷrācūsae, -ārūm, *Syracuse*.

T.

tāceō, -ērē, -uī, -ītūm, to be silent.
 taedēt, -uīt, it wearies, disgusts.
 tālentūm, -ī, *talent*.
 tālis, -ē, *such*.
 tām, so.
 tāmēn, nevertheless.
 tāmetī, although.
 tandēm, at length.
 tangō, -ērē, tētīgī, tactūm, to touch.
 tanquām or tamquām, as if.
 tantūs, -ā, -ūm, so much, so great.
 tantūs-dēm, -ādēm, -undēm, just as
 much.
 tardō, -ārē, -āvī, -ātūm, to delay, re-
 tard.
 tardūs, -ā, -ūm, slow.
 Tarquīniī, -ōrūm, *Tarquīniī*.
 Tarquīniūs, -ī, *Tarquin*.
 taurūs, -ī, *bull*.
 tectūm, -ī, *roof*.
 tellūs, -ūrīs, *earth*.
 tēlūm, -ī, *dart*.
 tēmērē (Adv.), rashly. [*ance*.
 tempērantiā, -ae, *self-control, temper*-
 tempestās, -tātīs, *time, weather (good*
or bad), tempest.
 templūm, -ī, *temple*.
 tempūs, -ōrīs, *time*.
 tēnāx, -ācis, *tenacious*.

tēneō, -ērē, tēnuī, tentūm, to hold.
 tentō, -ārē, -āvī, -ātūm, to attempt.
 tēnuīs, -ē, *slender*.
 tergūm, -ī, *back*.
 terminūs, -ī, *end, limit*.
 terrā, -ae, *earth, ground, land*.
 terreō, -ērē, -uī, -ītūm, to frighten.
 terrōr, -ōrīs, *terror, fright*.
 tertiūs, -ā, -ūm (§ 63), *third*.
 testīs, -īs, *witness*.
 Thēbae, -ārūm, *Thebes*.
 Thrāx, -ācis, *Thracian*.
 thrōnūs, -ī, *throne*.
 Tībērīs, -īs, *the Tiber*.
 timeō, -ērē, tīmuī, to fear.
 timīdūs, -ā, -ūm, cowardly.
 timōr, -ōrīs, *fear, panic*.
 Tītūs, -ī, *Titus*.
 tōlērō, -ārē, -āvī, -ātūm, to endure.
 tondeō, -ērē, tōtondī, tonsūm, to
 shear.
 tōnītrūs, -ūs, *thunder*.
 tōt, so many.
 tōtūs, -ā, -ūm, *whole*.
 trā-dō, -ērē, -didī, -dītūm, to deliver
 over, hand down.
 trā-jiciō, -ērē, -jēcī, -jectūm, to ship
 over.
 trāmēs, -ītīs, by-path. [*across*.
 trā-nō, -ārē, -āvī, -ātūm, to swim
 trans, across, beyond.
 trans-dūcō, -ērē, -dūxī, -ductūm, to
 lead over.
 trans-eō, -irē, transī, transītūm, to
 go across, pass over, pass away, to
 spend.
 transjiciō. See trajiciō.
 trēs, triā (§ 63), *three*.
 tribūnūs, -ī, *tribune*.
 tribuō, -ērē, -uī, -ūtūm, to give, as-
 sign.
 tribūs, -ūs, *tribe*.
 trīduūm, -ī, *three days' time*.
 triennīum, -ī, *three years' time*.

trīgintā (§ 63), *thirty*.
 tripartitŭ, *in three divisions*.
 triplex, -icis, *triple*.
 tristis, -e, *sad*.
 Trŏjā, -ae, *Troy*.
 trucidŭ, -ārē, -āvi, -ātŭm, *to slay, butcher*.
 tŭbā, -ae, *trumpet*.
 tueŏr, -ērī, tuitŭs and tŭtŭs, *to protect*.
 Tulliā, -ae, *Tullia*.
 Tulliānŭm, -ī, *a prison at Rome, built by King Servius Tullius*.
 Tulliŭs, -ī, *Tully*.
 tŭm, *then*.
 tŭmultŭs, -ŭs, *tumult, uproar*.
 tŭmŭlŭs, -ī, *mound*.
 tunc, *then*.
 turbā, -ae, *crowd*.
 turbidŭs, -ā, -ŭm, *disordered, muddy*.
 turbŭ, -ārē, -āvi, -ātŭm, *to throw into confusion*.
 turbŭ, -īnis, *whirlwind*.
 turpis, -e, *base*.
 turris, -is, *tower*.
 tŭtŏr, -ārī, -ātŭs, *to defend, protect*.
 tŭtŭs, -ā, -ŭm, *safe*.
 tuŭs, -ā, -ŭm (§ 80), *thy, thine, your, yours*.
 tŭrannŭs, -ī, *tyrant*.

U.

ŭbī, *where, when*.
 ŭbiquē, *everywhere*.
 ulciscŏr, -ī, ultŭs, *to avenge*.
 ullŭs, -ā, -ŭm (§ 56, 1), *any*.
 ulteriŏr, -ŭs (§ 74, 1), *farther*.
 ultimŭs, -ā, -ŭm (§ 74, 1), *farthest, last*.
 ŭlŭlŭ, -ārē, -āvi, -ātŭm, *to howl*.
 umbrā, -ae, *shadow, shade*.
 umquā or unquā, *ever*.
 ŭnā (partē), *in one place, together*.
 undā, -ae, *wave*.

undē, *whence, from which*.
 undiquē, *on all sides*.
 ŭniversŭs, -ā, -ŭm, *all, universal*.
 unquā (Adv.), *ever*.
 ŭnŭs, -ā, -ŭm, *one*.
 ŭnusquisquē, *each* (§ 89, 8).
 urbs, urbīs, *city*.
 ŭrŭ, -ērē, ŭssi, ŭstŭm, *to burn*.
 ŭsŭs, -ŭs, *using, use, practice*.
 ŭt or ŭtī, *that, in order that*.
 ŭtēr? -ā? -ŭm? *which of the two?*
 ŭterquē, -āquē, -umquē, *both*.
 ŭtilis, -e, *useful*.
 ŭtīnā, *O that!*
 ŭtrimquē (Adv.), *on both sides*.
 ŭtŏr, -ī, ŭsŭs, *to use*.
 uxŏr, -ŏris, *wife*.

V.

vācŭ, -ārē, -āvi, -ātŭm, *to be unoccupied*.
 vācuŭs, -ā, -ŭm, *empty*.
 vādŭm, -ī, *ford*.
 vāgŏr, -ārī, -ātŭs, *to wander about*.
 vālēŭ, -ērē, -uī, *to be strong, well*.
 vallīs, -is, *valley*.
 vallŭm, -ī, *rampart*.
 vāriŭs, -ā, -ŭm, *various*.
 Varrŭ, -ŏnis, *Varro*.
 vastitās, -ātis, *devastation*.
 vastŭ, -ārē, -āvi, -ātŭm, *to lay waste*.
 vātēs, -is, *prophet*.
 vectīgāl, -ālīs, *tax*.
 vēhementēr, *excessively*.
 vēhŭ, -ērē, vexī, vectŭm, *to carry*.
 vēl, or, *even*.
 vēlēs, -ītis, *skirmisher*.
 vēlox, -ŏcis, *swift*.
 vēlŭm, -ī, *sail*.
 vēlŭtī, *just as, like*.
 vēnātŏr, -ŏris, *hunter*.
 vendŭ, -ērē, vendīdī, vendītŭm, *to sell*.
 vēnēnŭm, -ī, *poison*.

Vēnētī, -ōrūm, *the Veneti*.
 vēniō, -irē, vēnī, ventūm, *to come*.
 ventēr, -trīs, *belly*.
 ventūs, -ī, *wind*.
 vēr, vēris, *spring*.
 verbūm, -ī, *word*.
 vēreōr, -ērī, -ītūs, *to reverence, fear*.
 vergō, -ērē, versī, *to turn, incline*.
 vēritās, -ātīs, *truth*.
 Verrēs, -īs, *Verres (boar)*.
 versūs, -ūs, *verse*.
 vertō, -ērē, vertī, versūm, *to turn*.
 vērūs, -ā, -ūm, *true*.
 vērūtūm, -ī, *javelin*.
 vescōr, -ī, *to eat*.
 vespēr, -ī and -īs, *evening*.
 vestēr, -ā, -ūm, § 80.
 vestigiūm, -ī, *footprint*.
 vestīs, -īs, *clothing*.
 vētūs, -ērīs, *old, ancient*.
 vexillūm, -ī, *flag, ensign*.
 vexō, -ārē, -āvī, -ātūm, *to vex, harass*,
анноу.
 viā, -ae, *way*.
 vicēsīmūs, -ā, -ūm, *twentieth*.
 vīetōr, -ōrīs, *conqueror*.
 vīetōriā, -ae, *victory*.
 vīeūs, -ī, *village*.
 vīdeō, -ērē, vīdī, vīsūm, *to see*; Pas-
sive, to seem.
 vīgīliā, -ae, *watch*.
 vīgīlō, -ārē, -āvī, -ātūm, *to watch*.
 vīgintī (§ 63), *twenty*.
 vīnciō, -irē, vīnxī, vīnctūm, *to bind*.

vīncō, -ērē, vīcī, vīctūm, *to con-
 quer*.
 vīncūlūm, -ī, *chain*.
 vīnūm, -ī, *wine*.
 vīolō, -ārē, -āvī, -ātūm, *to injure, mal-
 treat*; (of a law), *to break*.
 vīr, vīrī, *man, husband*.
 Vergīliūs, -ī, *Vergil*.
 vīrgō, -īnīs, *virgin*.
 vīrīdīs, -ē, *green*.
 vīrtūs, -tūtīs, *courage, virtue*.
 vīs, *strength*, § 45.
 vītā, -ae, *life*.
 vītiūm, -ī, *vice*.
 vītō, -ārē, -āvī, -ātūm, *to shun, es-
 cape*.
 vitreūs, -ā, -ūm, *made of glass*.
 vīvō, -ērē, vīxī, vīctūm, *to live*.
 vīvūs, -ū, -ūm, *alive*.
 vīx (Adv.), *scarcely*.
 vōcō, -ārē, -āvī, -ātūm, *to call*.
 vōlō, -ārē, -āvī, -ātūm, *to fly*.
 vōlō, vellē, vōluī, *to will*.
 vōluptās, -tātīs, *pleasure*.
 volvō, -ērē, vōlvī, vōlūtūm, *to roll*.
 vōrō, -ārē, -āvī, -ātūm, *to devour*.
 vōtūm, -ī, *vow*.
 vōveō, -ērē, vōvī, vōtūm, *to vow*.
 vōx, vōcīs, *voice*.
 vulgūs, -ī, *common people*.
 vulnērō, -ārē, -āvī, -ātūm, *wound*.
 vulnūs, -ērīs, *wound*.
 vultūr, -ūrīs, *vulture*.
 vultūs, -ūs, *countenance*.

ENGLISH-LATIN VOCABULARY.

ABILITY

A.

ability, pōtestās.
able (to be), possūm.
abound, ābundō.
about, circītēr, dē.
above, sūpēr, sūprā.
absent, absens; *to be absent*, ābessē.
abuse, ābūtī (*use amiss*); mālēdicērē (*speak amiss*).
abusive (to be), mālēdicō.
access, ādītūs.
accomplish, cōnfīciō; *for the accomplishment of those things*, ād eās rēs cōnfīciendās.
account (on account of), ōb.
accuse, arguō, accūsō.
accustom, cōnsuescō.
accustomed (to be), sōlēō.
acquire, compārō.
acquit, absolvō.
across, trans.
active, āgilīs.
add, addō.
address, appellārē.
Adherbal, Adherbāl, -ālīs.
admire, mīrōr.
admonish, mōneō.
adorn, dēcōrō.
advance, prōgrēdiōr, prōcēdō.
advantage, commōdūm.
advice, cōnsiliūm.
advise, mōneō.
Aeduan, Aeduūs.
affair, rēs.

ANGRY

afford, praebeō.
afraid (to be), tīmeō, mētuō, vēreōr.
after (Prep.), post; (*Conj.*), post-quām, posteāquām.
afterwards, posteā.
against, contrā, ād, adversūs.
age, aetās.
agreeable, acceptūs, grātūs. [-ūs.
agreement, pactūm, -ī; conventūs,
agriculture, agrīcultūrā.
ah! heu.
aid (N.), auxiliūm.
aid (V.), subvēniō, auxiliūm fērō.
air, āēr.
alarm, perturbō, permōveō.
Alexander, Alexandēr.
all, omnis.
allege (as you allege, etc.), by the Subjunctive (cf. § 197, b); *to allege*, dīcō, praedicō.
allure, illīciō.
almost, fērē.
already, jām.
also, etiām, quōquē.
altar, ārā. [etsī, etc.
although, licēt, quamvis, quamquām,
always, sempēr.
ambassador, lēgātūs.
ambassy, lēgātiō.
ambush, insīdiae. [āpūd.
among (of things), intēr; (*of persons*, ancīent, vētūs, antīquūs.
anger, īrā.
angry, īrācundūs, īrātūs.

angry (to be), irascōr.
 animal, ānīmāl.
 announce, nuntiō.
 annoy, vexō.
 another (of two), altēr; (of many), aliūs.
 answer, rēspōdēdō.
 any, § 89.
 apiece, expressed by distributive numerals (§ 63, 1, c).
 Apollo, Āpollō, -īnīs.
 approach (V.), aggrēdiōr, accēdō; (N.), adventūs.
 archer, sāgittāriūs.
 Ariovistus, Ariovistūs, -ī.
 arise, ōriōr.
 Aristides, Āristidēs.
 arm (V.), armō.
 arms, armā.
 army, exercītūs.
 around, circūm.
 arrange, cōnstitūō.
 arrival, adventūs.
 arrow, sāgittā.
 art, ars.
 as (Conj.), quām; as great—as, tantūs—quantūs; as many—as, tōt—quōt; just as much—as, tantusdēm—quantusdēm; such—as, tālis—quālīs.
 ascend, ascendō.
 ascertain, cognoscō.
 ashamed (to be), pūdēt, § 135, c.
 ask, rōgō, pētō, interrōgō.
 asleep (to fall), dormitō.
 assault, oppugnō.
 assert, cōnfirmō.
 assistance, auxiliūm; to come to one's assistance, subvēniō.
 atrocious, ātrōx.
 attack (N.), impētūs.
 attack (V.), oppugnō, aggrēdiōr.
 attempt, tentō, cōnōr.
 authority, auctōritās.

auxiliaries, auxiliā, -ōrūm.
 avarice, āvāritiā.
 avenge, ulciscōr.
 avoid, vītō.
 await, exspectō.
 aware (all are), constat intēr omnēs.

B.

Babylon, Bābȳlōn, -ōnīs.
 back, tergūm.
 bad, mālūs.
 badly, mālē.
 Balbus, Balbūs.
 banish, patriā pellō.
 barbarian, barbārūs.
 base, turpīs.
 bathe, lāvō.
 battle, procliūm.
 be, essē.
 bear, fērō, tōlērō.
 beat (defeat), pellō, vincō.
 beautiful, pulchēr.
 beauty, pulchrītūdō.
 because, quōd, quīā (cūm).
 become, fiō; it becomes, dēcēt.
 bedchamber, cūbiculūm.
 bee, āpis.
 before (Prep.), antē; (Conj.), antē—quām, priusquām.
 beg, rōgō, pētō.
 begin, coepī, incipiō.
 behold, cōnspiciō, aspiciō.
 behoove, it behooves, ōportēt.
 Belgian, Belgā.
 believe, crēdō.
 benefit, bēnēficiūm.
 beseech, obsēcō.
 besiege, obsideō.
 best, optīmūs.
 bestow (labor, pains), ōpērām dārē.
 between, intēr.
 beware, cāveō.
 Bibrax, Bibrax, -actīs.
 big, magnūs, amplūs.

bind, vinciō.
bird, āvis.
birth, nātūs, -ūs; *before one's birth*,
 antē āliquēm nātūm.
bite, mordeō.
biting, morsūs.
blame, rēprēhendō, incūsō.
blind, caecūs.
blood, sanguis.
boar, āpēr.
boast, praedicō.
boat, scaphā, lintēr.
Bocchus, Bocchūs, -ī.
body, corpūs; *nobody*, nēmō, nullūs;
anybody, ȳ 89.
bold, audāx.
boldly, audācītēr, audāctēr.
book, libēr.
booty, praedā.
born (to be), nascōr.
both, ambō (*both together*); ūterquē
 (*both separately*); *on both sides*,
 ūtrimquē; *by both parties*, āb
 ūtrisque.
boundary, finīs.
boundless, infinitūs.
bow, arcūs.
bowl, cātīnūs or -ūm.
boy, puēr.
brave, fortīs.
bravely, fortītēr.
bread, pānīs.
break (a law), violō.
break through, perfringō.
bribe (N.), largitiō, pēcūniā.
bribe (V.), largiōr.
bridge, pons.
bridle (V.), infrēnō; (*N.*), frēnūm.
bring, fērō; *bring word*, nuntiō; *bring*
back word, rēnuntiō.
Britain, Britanniā.
Briton, Britannūs.
broad, lātūs.
brother, frātēr.

build, aedificārē, condō; *build nest*,
 nīdificō.
bull, taurūs.
burden, ōnūs.
burn, incendō, exūrō; *burn down*, bē
 burnt down, dēflāgrō.
business, nēgōtiūm, rēs (*Pl.*).
but, sēd, vērūm, vērō.
buy, ēmō.
by, ā or āb, with Abl.; pēr, *with Acc.*
by far, longē.
bypath, trāmēs.

C.

Cadmus, Cadmūs.
Caesar, Caesār.
Caius, Cāiūs.
calamity, cālāmītās.
call, vōcārē; *call together*, convō-
 cārē; *call back*, rēvōcārē.
camp, castrā.
can, possūm.
canton, pāgūs.
capital, cāpūt.
captive, captīvūs.
care, cūrā.
cares not a straw, floccī nōn faciūt.
carry, portō, fērō.
Carthage, Carthāgō or Karthāgō.
Carthaginian, Poenūs, Carthāgīni-
 ensīs.
case (this is the), rēs itā sē hābēt.
Catiline, Cātīlinā.
Cato, Cātō.
cause, causā.
cavalry, ēquītātūs.
cave, spēluncā.
cease, dēsistō.
centurion, centūriō.
certain, certūs; *a certain one*, quīdām.
certainly (he will certainly come), fērī
 nōn pōtest quīn.
chain, vineulūm.
champ, mordeō.

chance, cāsūs, fors.

change, mūtō.

characteristic (it is characteristic of a poor man), paupēris est.

chariot, currūs.

chief, princeps.

children, libērī.

choose, dēlīgō.

citizen, cīvīs.

city, urbs.

civil, cīvīlis.

civilization, cultūs, hūmānītās.

claim (V.), postulō.

cloud, nūbēs.

colleague, collēgā.

collect, collīgō, comparō.

combatant, pugnans, -antis.

come, veniō.

command, jūbeō, impērō.

commander, impērātōr, praefectūs.

commence (battle), committō.

commit (to any one), mandō.

common, commūnis; *common people*, plēbs.

commonwealth, rēs publicā.

companion, cōmēs, sociūs.

compel, cōgō.

complain, querōr.

conceal, cēlō.

concerning, dē.

concerns, rēfert, intērest.

concord, concordia.

condemn, condemnō.

confer, collōquōr.

conference, collōquiūm.

confess, cōnfīteōr.

conquer, vincō.

conscious, cōsciūs.

conspiracy, conjūrātiō.

conspire, conjūrō.

consul, cōnsul.

consult, cōnsulō.

contend, contendō, certō.

contest, certāmen.

continual, perpētūus.

[*Gen.*

control (unable to), impōtens, *with convenience*, commōdūm.

conversation, sermō.

converse, collōquōr.

cook, cōquō.

corn, frūmentūm.

corpse, cādāvēr.

correct, corrīgō.

corrupt, corrumpō.

cost, stārē āliquā rē.

council, conciliūm.

count, nūmērō.

countenance, vultūs.

country, terrā, rēgiō; *finēs*, *Pl.*

courage, virtūs, fortitūdō.

course, cursūs.

covetous, āvārūs.

cow, bōs, vacca.

cowardly, *coward*, tīmīdūs.

Crassus, Crassūs.

create, creō.

crime, scēlūs.

cross, transeō.

crown, cōrōnā.

cruel, crūdēlis, ātrōx.

cruelty, crūdēlītās.

cultivate, cōlō.

cup, pōcūlūm.

custom, cōnsuetūdō; *according to custom*, ex cōnsuetudinē.

cut, scēō.

cut down, rēscindō.

cut off, interdīct, interdīcō.

D.

daily, cōtīdiē.

dance, saltō.

danger, pēriculūm.

dare, audeō.

dart, tēlūm.

daughter, filiā.

day, diēs; *to-day*, hōdiē.

dead, mortuūs.

dear, cārūs.
death, mors.
debate, dispūtō.
deceive, fallō.
declare, cōnfirmō, praedicō.
decoy, illīciō.
dedicate, dicō.
deem, existimō, dūcō, hābeō.
deep, altūs.
defend, dēfendō, dēfensō, tueōr.
defer, diffērō.
delay, mōrōr.
delight, dēlectō, jūvō.
Delphi, Delphī, -ōrūm.
demand, poscō, postulō, flāgitō.
dense, densūs.
deny, nēgō.
depart, discēdō.
depraved, prāvūs.
deprive, prīvō, spōliō.
depth, altitūdō.
design, cōnsiliūm, cōnsultūm.
desire (V.), cūpiō; (N.), cūpiditās, cūpidō.
desirous, āvidūs, cūpidūs.
despair, dēspērō.
destitute, expers, īnops.
destroy, dēlēō.
destruction (Part. of dēlēō, § 191, 3, c).
determine, cōnstituō.
devoid, vācuūs, expers.
devour, vōrō, dēvōrō.
dictator, dictātōr.
die, mōriōr.
differ (in opinion), dissentiō.
difference (what difference does it make?), quid intērest?
difficult, difficilis.
diligence, diligentiā.
diligent, diligens.
disagreeable, ingrātūs.
disagreement, dissensiō, discordiā.
disaster, cālāmītās.
discuss, iactō.

disgrace, dēdēcūs.
disgusts, pīgēt, taedēt.
dish, cātīnūs, cātīnūm.
dismiss, dimittō.
displease, displiceō.
dispute, dispūtō.
distant (to be), absūm.
distinguished, praestans, praeclārūs.
ditch, fossā.
divide, dīvidō.
do, faciō.
do good, prōsūm.
dock-yard, nāvālē.
dog, cānīs.
double, dūplex; to double, dūplicō.
doubt, dūbitātiō; to doubt, dūbitō.
doubtful, dūbiūs.
dove, cōlumbā.
down-hill, dēorsūm.
draw up, instruō.
dread, formidō.
drink, bibō.
drive, pellō.
Druids, Druīdēs.
Dumnorix, Dumnōrix, -īgīs.
dust, pulvīs.
duty, officiūm, mūnūs; it is the king's duty, my duty, § 133.
dwell, hābitō, incolō.

E.

each, quisquē, unusquisquē.
eager, āvidūs, cūpiens.
eagle, āquilā.
earth, terrā, tellūs.
earthen, fictilis.
easy, facilis; easily, facile; very easy, perfacilis.
eat, edō, vescōr.
edict, edictūm; to issue an edict, edicō.
egg, ovūm.
eight, octō, § 63.
either — or, aut — aut.
eloquence, clōquentiā.

eloquent, *elōquens*.
 embassy, *lēgātiō*.
 encamp, *castrā, pōnō, cōnsidō*.
 encourage, *hortōr, cōhortōr*.
 end, *finīs*.
 endeavor, *cōnōr*.
 endure, *fērō, pātiōr, tōlērō*.
 enemy, *hostīs*.
 enjoy, *fruōr*.
 enmity, *inimicitīā*.
 enough, *sātīs*.
 err, *errō*.
 especial, *praecipuūs*.
 especially, *praecipuē*.
 establish, *cōnfirmō, cōnstituō*.
 esteem, *aestimō*.
 even, *etiām; not even, nē quidēm*.
 every, *omnīs*.
 evil (*Adj.*), *mālūs; (N.), mālūm*.
 excellence, *praestantiā*.
 excellent, *praestans*.
 exchange, *mūtō*.
 excite, *conciťō, excitō, instigō*.
 excuse, *purgō*.
 exercise, *exerceō*.
 exhort, *hortōr, cōhortōr*.
 expect, *expectō*.
 expel, *pellō, expellō*.
 explain, *causām afferrē*.

F.

face, *fāciēs*.
 fact (*in fact*), *rē*.
 faith, *fidēs*.
 faithful, *fīdūs, fīdēlis*.
 fall, *cādō*.
 fame, *fāmā*.
 family, *fāmilīā*.
 famous, *clārūs*.
 far (*Adv.*), *longē*.
 farmer, *āgricōlā*.
 farthing, *ās, āssīs*.
 fasten, *fīgō, destīnō*.
 father, *pātēr*.

father-in-law, *sōcēr*.
 fault, *culpā, delictūm, peccātūm; it is my fault, pēr mē stāt*.
 favor, *fāveō*.
 favorable, *sēcundūs*.
 fear, *tīmōr, mētūs; to fear, tīmeō, mētuō, vēreōr*.
 feather, *plumā*.
 feeling, *sensūs*.
 fellow (*that fellow*), *istē hōmō*.
 fertile, *fērāx*.
 fever, *fēbrīs*.
 few, *paucī*.
 field, *āgēr*.
 fierce, *ācēr, ātrōx*.
 fiercely, *ācrītēr*.
 fifty, *ζ 63*.
 fight (*V.*), *pugnō; (N.), pugnā*.
 figure, *fīgūrā*.
 fill, *compleťō, expleťō, impleťō*.
 find, *invēniťō, rēpēriťō*.
 fine (*V.*), *condemnō, muletō*.
 finish, *cōnfīciťō*.
 fire, *ignīs; with fire and sword, ferrō igniquē*.
 first, *prīmūs*.
 fish, *piscīs*.
 fit, *aptūs, idōneūs*.
 five, *ζ 63*.
 flag, *vexillūm*.
 flank, *lātūs; on the flank, āb lātērē*.
 flattering, *blandūs*.
 flattery, *ādulātiō*.
 flee, *fūgiō, perfūgiō*.
 fleet, *classīs*.
 flesh, *cārō*.
 flight, *fūgā*.
 flock, *grex*.
 flog, *verbērō*.
 flow, *fluō; flow into, influō*.
 flower, *flōs*.
 fly, *vōlō*.
 follow, *sēquōr*.
 folly, *stultitīā*.

fond, āmans, cūpīdūs.
food, cībūs.
fool, foolish, stultūs.
foot, pēs; *at the foot of a mountain*,
 sūb montē.
footman, pēdēs.
for (*Conj.*), nām, ěnīm, etc.
for grief (*Preventing Cause*), prae
 maerōrē.
for the purpose, causā.
for these things, ōb hās rēs.
forbid, prōhibeō, interdīcō.
force, vīs.
forces, cōpiae.
forest, silvā.
forget, obliuiscōr.
form, formā, figūrā.
form a design, cōnsiliūm cāpērē.
fortify, commūniō, mūniō.
fortitude, aequūs ānīmūs, fortitūdō.
fortune, fortūnā.
four, § 63.
fratricide, frātrīcidā.
free (*Adj.*), libēr; (*V.*), libērō.
frequently, saepē.
fresh, intēgēr.
friend, āmicūs.
friendship, āmicitiā.
fright, pāvōr, tīmōr, terrōr.
frighten, terreō.
from, ā or āb.
fruit, fructūs.
full, plēnūs.
furnish, praebeō.
furniture, sūpellex.

G.

Galba, Galbā, -ae.
garden, hortūs.
gate, portā.
Gaul, Galliā; *a Gaul*, Gallūs.
general, impērātōr.
German, Germānūs.
Germany, Germāniā.

gift, dōnūm.
gird, cingō.
girl, puellā.
give, dō.
glory, glōriā.
glutton, cōmēdō.
go, eō, prōficiiscōr; *go out*, exeō.
goad, stīmūlūs.
God, deūs.
goddess, deā.
gold, aurūm.
golden, aureūs.
good, bōnūs; *to do good*, prōsūm.
goose, ansēr.
govern, rēgō, impērō.
government, impēriūm.
grammar, grammaticā.
grandson, nēpōs.
great, magnūs.
greatness, magnitūdō.
Greece, Graeciā.
green, virīdīs.
grief, dōlōr, maerōr.
ground, terrā, hūmūs.
grove, nēmūs.
grow, crescō.
guard, praesidiūm, custōs.
guest, hospēs.
guidance (e. g. *of nature*), nātūrā
 dūcē.
guide, dux.
gulp down, dēvōrō.

H.

half, dīmīdiūm.
hand, mānūs.
happily, beātē.
happy, beātūs.
harbor, portūs.
hard, dūrūs.
haste, prōpērātiō.
hasten, prōpērō, festīnō, mātūrō.
hasty temper, irācundiā.
hatred, ōdiūm.

have, hābeō, esse *with Dative*.

he, him, is, § 83, 1.

head, cāpūt.

hear, audiō.

heart, cōr.

heavy, grāvīs; *heavily*, grāvītēr.

heel, calx.

height, altitūdō, stātūrā.

help, auxiliūm.

Helvetian, Helvētiūs.

hide, abdō, lāteō.

high, altūs.

highly (at a high price), magnī, § 137.

hill, collis.

himself, sē, ipsūm.

hinder, impēdiō, obstō.

hindrance, impēdimentūm.

hold, tēneō, hābeō; *hold in*, contīneō.

home, dōmūs.

honesty, prōbitās.

honor, hōnōr.

honorable, hōnestūs.

hope, spēs; *to hope*, spērō.

horn, cornū.

horned, cornīgēr. [ex equīs.

horse, equūs; *on horseback*, ex equō,

horseman, equēs.

hostage, obsēs.

hour, hōrā.

house, dōmūs.

howl, ūlulō.

huge, ingens.

human, hūmānūs.

hunger, fāmēs.

hungry, ēsūriens.

hunter, vēnātōr.

hurl, conjiciō.

hurt, nōceō.

hurtful, noxiūs.

I.

I, ēgō.

if, sī.

ignorant, ignārūs, insciūs, impērītūs.

image, effigiēs.

imitate, imitōr.

immediately, stātīm.

immortal, immortalīs.

immortality, immortalitās.

impatient, impātiens.

implore, obsēcō.

import, importō.

important (it is), intērest.

impossible (it is), fieri nōn pōtest.

in, into, īn.

incapable of restraining, impōtens.

increase, augeō, crescō.

incredible, incredibīlis.

indulge, indulgeō.

infant, infans.

infantry, peditēs.

inferior (of less account), infēriōr.

infinite, īnfīnitūs.

inflict, inferrē.

inform, certiōrēm faciēre.

inhabit, incolō.

inhabitant, incolā.

injure, nōceō, injuriā lācessō.

injury, injuriā.

innocent, insons, innōcuūs.

insolence, insolentiā.

instigate, incītō, instīgō.

instruct, institūō, praecipiō. [est.

instructions were given, praeceptūm

integrity, prōbitās.

intellect, ingēniūm.

intimacy, conjunctiō.

into, īn.

introduce, intrōducō.

intrust, mandō.

invade, invādō.

inventor, inventōr.

invincible, invictūs.

invite, invitō.

Ireland, Hiberniā.

iron, ferrūm.

island, insulā.

issue (an edict), edicō.

J.

javelin, pilŭm.
journey, itēr.
joyful, laetŭs, jŭcundŭs.
judge, jŭdex.
Jugurtha, Jŭgurthă, -ae.
Jupiter, J 45.
Jura, Jŭră.
just, justŭs, aequŭs; *just as*, tan-
 quăm; *just as if*, pěrindě quăsi.

K.

keep, servŏ; *keep in*, contĭneŏ; *keep*
off, prŏhĭbeŏ.
key, clăvĭs.
kid, haedŭs.
kill, occĭdŏ, trŭcĭdŏ, nēcŏ.
kind, bĕnignŭs.
kindness, bĕnĕficiŭm.
king, rĕx.
kingdom, regnŭm.
knife, cultĕr.
know, noscŏ, sciŏ; *not to know*, nesciŏ.

L.

Labienus, Lăbiĕnŭs.
labor, lăbŏr.
lake, lăcŭs.
lamb, agnŭs.
lame, aegĕr, pĕdĭbŭs.
land, terră, ăgĕr.
language, linguă.
last, ultĭmŭs.
law, lĕx, jŭs.
lawful (it is), lĭcĕt.
lay waste, vastŏ.
lazy, pigĕr.
lead, dŭcŏ; *to lead on*, addŭcŏ, in-
 dŭcŏ; *to lead over*, transdŭcŏ; *to*
lead against, addŭcŏ; *to lead back*,
 rĕdŭcŏ.
leaf, fŏliŭm.
leap (V.), săliŏ; *leap upon*, insĭliŏ.
learn, discŏ.

learned, doctŭs.
leave, rĕlinquŏ.
legion, lĕgiŏ.
Leman, Lĕmannŭs.
length, longitŭdŏ.
less, mĭnŏr.
let (him), third person, Imperative.
let (us), first person Plural, Subjunc-
 tive, J 189, Remark 1.
letter (of the alphabet), littĕră; (*epis-*
tle), ĕpistŏlă.
levy, cŏnscrĭbŏ.
liar, mendăx.
liberty, libertăs. [mentiŏr.
lie (falsehood), mendăciŭm; *to lie*,
lie (to lie hid), lăteŏ.
lieutenant, lĕgătŭs.
life, vită, ănimă.
light (Adj.), lĕvis; (*N.*), lŭx.
like, sĭmilĭs.
limbs, membră.
line of battle, ăciĕs.
lion, leŏ.
Liscus, Liscŭs, -i.
little, parvŭs.
live, vivŏ, hăbitŏ.
liver, jĕcŭr.
load, ōnŭs; *to load*, ōnĕrŏ.
lock (of wool), floccŭs.
long (Adj.), longŭs; (*Adv.*), diŭ.
look at, aspĭciŏ.
look to, cŏnsŭlŏ (*with Dative*).
lose, ămittŏ.
love, ămŏr; *to love*, ămŏ.
lover, ămans.
low, hŭmĭlĭs.
lurk, lăteŏ.
lust, cŭpidŏ, lĭbidŏ.
lute, fidĕs, -iŭm.
Lycurgus, Lŭcŭrgŭs, -i.

M.

magnanimous, magnănĭmŭs.
maid-servant, ancillă.

make, făciō, reddō.
maltreat, viōiō.
man, hōmō, vīr.
Manlius, Manliūs.
manner, mōdūs.
many, multī; *how many*, quōt.
marble, marmōr.
Mark, Marcūs.
marriage, matrīmōniūm.
marry, īn matrīmōniūm dūcērē.
mast, mālūs.
master, māgistēr, dōmīnūs.
means, făcūltās.
measure, mētiōr.
medicine, mēdicīnā.
memory, mēmōriā.
merchant, mercātōr.
Mercury, Mercūriūs.
messenger, nuntiūs.
Micipsa, Mīcipsā, -ae.
mile, millē passūs.
Miletus, Milētūs.
milk, lāc.
mind, ānimūs, mens.
mindful, mēmōr.
miserable, mīser.
money, pēcūniā, nummūs.
month, mensīs.
moon, lūnā.
morals, mōrēs.
more, plūs, ampliūs, māgīs. [mīliās.
mother, mātēr; *of a family*, mātērfā-
mountain, mons.
move, mōvēō.
much, multūs.
mullet, mūgīlīs.
multitude, multītūdō.
murder, nēcō, occīdō.
music, mūsicā.
must, § 185.
my, meūs.

N.

naked, nūdūs.
name, nōmēn.

nation, nātiō, gens.
nature, nātūrā.
navigation, nāvīgātiō. [quūs.
near (*Prep.*), prōpē; (*Adj.*), prōpin-
necklace, mōnīlē.
need, ōpūs.
neglect, neglēgō.
neighboring, finītīmūs.
neither (*of two*), neutēr.
neither—nor, nēquē—nēquē, nēc—
 nēquē.
Neptune, Neptūnūs.
nest, nidūs; *to build a nest*, nidīficō.
net, rētē.
never, nunquām, nē unquām.
new, nōvūs.
next, proximūs.
night, nox.
nine, § 63.
no, nullūs.
no one, nēmō, nē—quisquām.
nobility, nōbilitās.
noble, nōbilīs.
noise, elāmōr, strēpitūs.
none, nullūs.
not, nōn.
nothing, nīhīl.
Numantian, Nūmantīnūs.
number, nūmērūs.
Numidia, Nūmīdiā.
Numidian, Nūmīdā.

O.

O! O! ōh!
O that! ūtīnām.
oath, jūsjūrāndūm.
obedient, dictō audiens.
obey, pāreō.
obscure, obscūrō.
obtain, pōtiōr, nanciscōr.
occupy, occupō.
off,—two miles off, ā duōbūs, mīlī-
 būs.
often, saepē.

old, sēnex; five years old, quinquē annōs nātūs.

oldest, maximūs nātū.

on, in.

on horseback, ex ēquō or ēquīs.

one, ūnūs; one of two, altēr; one of many, āliūs (when followed by another).

opinion, sententiā.

opportunity, fācultās, pōtestās.

oppress, opprimō.

or, vėl, vė, aut, § 123, 2.

oracle, ōrācūlūm.

oration, ōrātiō.

orator, ōrātōr.

order, impērō, jūbeō.

origin, ōrigō. [§ 184.

ought, ōportēt, Gerundive with essē,

our, nōstēr; our men, nōstrī.

out of, ē, ex.

over, trans.

overcome, sūpērō, vincō.

overtake, cōnsēquōr.

ox, bōs.

P.

pace, passūs.

pain, dōlōr.

pains, ōpērā.

panic, tīmōr.

paper, chartā.

parent, pārens.

parricide, parricidā.

part, pars; for the most part, plērumquē.

parties (by both), āb utrisquē.

partly, partīm.

pass away, transeō.

pass by, praetereō.

patiently, aequō ānīmō.

pay, pendō.

peace, pāx.

people, pōpūlūs; common people, plēbs, plēbēs.

perceive, intelligō, ānīmadvertō.

perish, pēreō.

persuade, persuādeō.

philosopher, philōsōphūs.

pirate, pīrātā.

pitch camp, castrā pōnērē.

pity, misēreōr, misērēt, § 135, c.

place, lōcūs.

plan, cōnsiliūm.

play (V.), lūdō.

pleasant, grātūs.

please, plāceō.

pleasure, vōluptās.

plough, ārō.

plunder (V.), praedōr, diripiō; (N.), praedā.

poet, poētā.

point, āciēs.

poison, vėnėnūm.

Pompey, Pompēiūs.

poor, paupēr.

post, lōcūs.

poverty, paupertās, ēgestās.

power, pōtestās, vīs.

powerful, pōtens.

praise (V.), laudō; (N.), laus.

pray (who, pray?), quisnām?

precept, praeceptūm.

prefer, praepōnō.

prepare, pārō.

presence (in the presence of many), multīs praesentībūs.

present, praesens.

preserve, servō, cōservō.

prevent, impēdiō, obstō, dēterreō.

prey, praedā.

Priam, Priāmūs.

price, prētiūm.

pride, sūperbiā.

priest, sacerdos.

prison, carcēr.

prisoner, captīvūs.

private, privātūs.

productive, fērax.

promise (V.), polliceor; (N.), promissum, fidēs.

property (wealth), rēs familiāris.

protect, tūtārī.

proud, sūperbūs.

providence, prōvidentiā.

province, prōvinciā.

provoke, lācessō.

prudence, prūdentiā.

prudent, prūdēns.

public, publicūs.

punish, pūnīō.

punishment, supplicium.

purpose, prōpōsitum; *on purpose*, cōsultō.

pursue, persēquor, cōnsēquor.

put, pōnō; *put into winter quarters*, in hibernā collocārē.

put over, praeficiō.

Pythagoras, Pŷthagōrās.

Q.

queen, rēginā.

quickly, cēlērītēr.

R.

race, cursūs.

rain, imbēr.

ram, āriēs.

rampart, vallūm.

rank, ordō.

reach, ad locum pervēnirē.

read, lēgō.

ready, promptūs, pārātūs.

reason (mental faculty), rātiō.

rebellion, rēbelliō.

rebuke, rēprēhendō.

recall, rēvocō.

receipe, accīpiō.

recent, rēcens.

recollect, mēmīnī.

redress (to ask), rēs rēpētērē.

refinement, hūmānitās.

refrain from, sibī tempērārē quīn.

region, rēgiō.

reign (in the reign of), āliquō reg-reject, rēpūdiō. [nantē.

rejoice, gaudeō.

relieve, lēvō.

religion, rēligiō

remain, māneō.

remember, mēmīnī, mēmōriā, tēneō.

remind, mōneō, admōneō.

render, reddō.

renew, rēdintēgrō.

repair, rēficiō.

repent, paenītēt, § 135.

reply, rēspondeō.

report, rēnuntiātiō.

reproach, compellō.

reprove, rēprēhendō.

republic, rēs publicā.

resolve, stātuō.

respect, rēvēreōr.

rest, rēliquūs, § 128, Rem. 9.

retard, tardō.

retire, excēdō, sē rēcīpērē.

retreat, rēcīpiō.

return, rēdeō, reddō.

reverence, rēvēreōr.

reward, praemiūm.

Rhine, Rhēnūs.

Rhone, Rhōdānūs.

rich, divēs.

riches, divītiāe.

ride, ēquītō.

river, flūmēn, amnis.

road, viā, itēr.

robber, praedō, lātrō.

rock, rūpēs, saxūm.

Roman, Rōmānūs.

Rome, Rōmā.

rope, rūdens.

rose, rōsā.

rough, aspēr.

rout, fūgō, prōflīgō.

rule, rēgō.

run, currō.

run forward, prōcurrō.

S.

sacred, sǎcēr, sanctūs.
sacrifice, mactō.
safe, tūtūs.
safety, sālūs.
sagacious, argūtūs.
sail, vėlūm; *to sail*, nāvīgō.
sailor, nautā.
sail-yard, antennā.
sake, causā.
same, idēm.
satisfactorily, ex sententiā.
satisfy, expleō, sātīsfāciō.
savage, ātrōx, fērūs.
save, servō.
say, dicō, inquām.
scout, explōrātōr.
sea, mārē.
search out, explōrō, investigō.
seat, sēdilē.
secede, sēcēdō.
second, sēcundūs.
see, vīdēō.
seek, pētō, quaerō.
seem, vīdeōr.
seize, occūpō, rāpiō, arrīpiō.
select, dēligō.
self, ipsē.
sell, vendō.
senate, sēnātūs.
send, mittō; *send forward*, praemittō.
sense, sensūs.
separate, dividō, sēcernō.
Sequan, Sēquānūs.
serpent, serpens.
servant, servūs.
serve, serviō.
service, officiūm.
set, pōnō; *set up*, collōcō prōpōnō.
seven, 7 63.
severe, grāvīs.
severely, grāvītēr.
shade, umbrā.
shame, pūdōr.

sharp, ācēr, ācūtūs.
sheaf, mergēs.
shear, tondeō.
sheep, ōvīs.
shepherd, pastōr.
shield, scūtūm.
ship, nāvīs.
shore, litūs.
short, brēvīs.
shortness, brēvītās.
shout, clāmōr; *to shout*, clāmō.
show, monstrō.
side, lātūs, pars.
signal, signūm.
silver, argentūm.
sin, peccātūm.
since, cūm, quōniām.
sing, cantō.
singing, cantūs.
sister, sōrōr.
sit, sēdeō.
six, 7 63.
size, magnītūdō.
skirmisher, vėlēs.
slave, servūs.
slavery, servitūs.
slay, trūcidō, occidō.
sleep, dormiō.
slight, lēvīs.
slinger, funditōr.
slow, tardūs, pīgēr.
small, parvūs, exiguūs.
snares, insīdiae.
snatch up, arrīpiō.
soldier, milēs.
some, āliquīs, quīdām, etc., 7 89.
son, filiūs.
son-in-law, gēnēr.
soon, mātūrē.
soul, animūs.
space, spātiūm.
spare, parcō.
speak, lōquōr.
speech, ōrātiō.

spend, cōnsūmō; *to spend time*, āgō.
spring, vēr.
spoil (booty), praedā.
spur, calcār.
stag, cervūs.
stand, stō; *to stand out*, existō.
state, cīvītās.
stature, stātūrā.
stay, māneō.
still (as yet), ādhūc.
stir up, excitō, concitō.
stone, lāpis.
storm, tempestās; *to storm*, expugnō.
strength, rōbūr, vīs.
stretch (out), porrīgō.
strike, percūtīō.
strip, nūdō.
strong, firmūs, vālidūs.
strongly, vēhementēr.
studies, stūdiā, Pl.
subdue, pācō, dōmō.
subjugate, sūbīgō.
such, tālis.
sudden, sūbitūs, rēpentinūs.
suddenly, rēpentē, sūbitō.
sue for, pētō.
suffer, pātiōr.
sufficiently, sātīs.
suitable, aptūs, idōneūs.
summer, aestās.
sun, sōl.
sunset, sōlis occāsūs.
sup, cēnō.
superior, praestantiōr.
superstition, sūperstitiō.
support, sustīneō.
suppose, arbītrōr, ōpinōr, existīmō.
suppress, opprīmō.
surrender, dēdītīō; *to surrender*, trā-
 dō, dēdō.
surround, circumdō, circumfundō.
suspect, suspīcōr.
sustain, sustīneō.
sweet, dulcīs.

swell, augeō.
swift, cēlēr, vėlōx.
swiftly, cēlērītēr.
swiftness, cēlērītās.
swim across, trānō.
sword, glādiūs; *the sword*, ferrūm.

T.

table, mensā. [occūpō.
take, sūmō, cāpiō; *take possession of*,
talent, tālentūm.
talk, lōquōr, collōquōr.
tame, dōmō.
teach, dōceō.
teacher, doctōr, māgistēr.
teaching, doctrīnā.
tear, lacrimā.
tear to pieces, lāniō.
temper (hasty), irācundiā.
tempest, tempestās.
temple, templūm.
ten, 10.
tenacious, tēnāx.
tenth, dēcīmūs, 1/10.
terrible, ātrōx, terrībilīs.
terrify, perterreō.
than, quām.
their, suūs, eōrūm, 1/283, 2.
then, tūm.
thick, densūs.
thief, fūr.
thing, rēs. [more of, plūrīs faciō.
think, rēōr, cōgītō, existīmō, pūtō;
third, tertiūs, 1/3.
thirst, sītīs; *to thirst*, sītiō.
thirty, 30.
this, hīc.
though, 1/123, 9.
thousand, millē.
Thracian, Thrāx.
threaten, mīnōr.
three, trēs, 3.
through, pēr. [transjīciō.
throw, jāciō, jactō; *throw across*,

thrust through, transfigō.

thunder, tōnītrū.

till, dūm, dōnēc, quoād.

time, tempūs.

to, ād, īn.

together, ūnā, con-.

too, ž 68, Rem. 3.

too much, nīmiūm.

tooth, dens.

top, summūs (mons, etc.).

torture, crūciātūs.

towards, ād, adversūs.

tower, turris.

town, oppidūm.

townsman, oppidānūs.

traitor, prōdītōr.

transport, transportō.

treachery, prōdītiō.

treaty, foedūs.

tree, arbōr.

tribune, tribūnūs.

tribute, stipendiūm.

triple, triplex.

trouble, ōpērā, lābōr.

true, vērūs.

trumpet, tūbā.

trust, cōnfidō.

trusting, frētūs.

truth, vērītās.

Tullia, Tulliā.

Tully, Tulliūs.

tumult, tūmultūs.

turf, caepēs.

turn, vertō.

twelve, twelfth, ž 63.

twenty, two, etc., ž 63.

U.

unable, impōtens; *to be unable*, nōn possē.

unaccustomed, insuētūs.

unarmed, ĩnarmīs.

uncertain, incertus.

under, sūb.

understand, intellēgō.

undertake, suscipiō.

unduly, praetēr mōdūm.

undutifulness, impiētās.

uneasy, anxiūs, sollicitūs.

unfortunate, infēlix.

ungrateful, ingrātūs.

unhurt, intēgēr.

unjust, ĩniquūs.

unknown, ignōtūs.

unless, nīsi.

unlike, dissimīlis.

unmindful, immēmōr.

until, dūm, dōnēc, quoād. [nōlō.

unwilling, invitūs; *to be unwilling*,

upbraid, compellō.

uproar, tūmultūs.

urge on, concītō, incītō.

use, ūsūs.

useful, ūtīlis.

useless, ĩnūtīlis.

V.

vacant (*to be*), vācō.

valor, virtūs, fortitūdō.

value, prētiūm.

vast, ingens, immānis.

very, valdē, maxīmē (*Superlative*).

vex, vexō.

vice, vītiūm.

victory, vīctōriā.

village, vicūs.

violate, violō.

violence, vīs.

virgin, virgō.

virtue, virtūs, prōbītās.

voice, vōx.

vow, vōtiūm.

vulture, vultūr.

W.

wage, gērō; *wage upon*, ĩnfērō.

wait for, exspectō.

walk, ambŭlō.

wall, mūrūs.
wander, errō, vāgōr.
want (to be in want of), ēgeō.
war, bellūm.
warlike, fērōx, ācēr.
warn, mōneō, admōneō.
watch, vīgiliā; to *watch*, vīgīlō.
water, āquā.
wave, fluctūs.
way, viā, ītēr.
weak, infirmūs.
weary, fessūs, dēfessūs.
weep, lacrimō, fleō.
weight, pondūs.
well, bēnē; to be *well*, vāleō.
what? quīd? quī? *what*, quōd.
when, cūm.
whence, undē.
where, ūbī.
where in the world, ūbī gentiūm.
whether, nūm, ūtrūm, ān.
which? quīs? ūtēr (of two).
whirlwind, turbō.
white, albūs.
whither, quō.
who? quī? quīs?
whole, tōtūs.
why? cūr? quārē?
wicked, imprōbūs.
wide, lātūs.
wife, uxōr, conjux.
wild boar, āpēr.
willing (to be), vōlē.
wind, ventūs.
wine, vīnūm.
wing, ālā.
winter, hiems; to *winter* (spend the
winter, hiēmō.

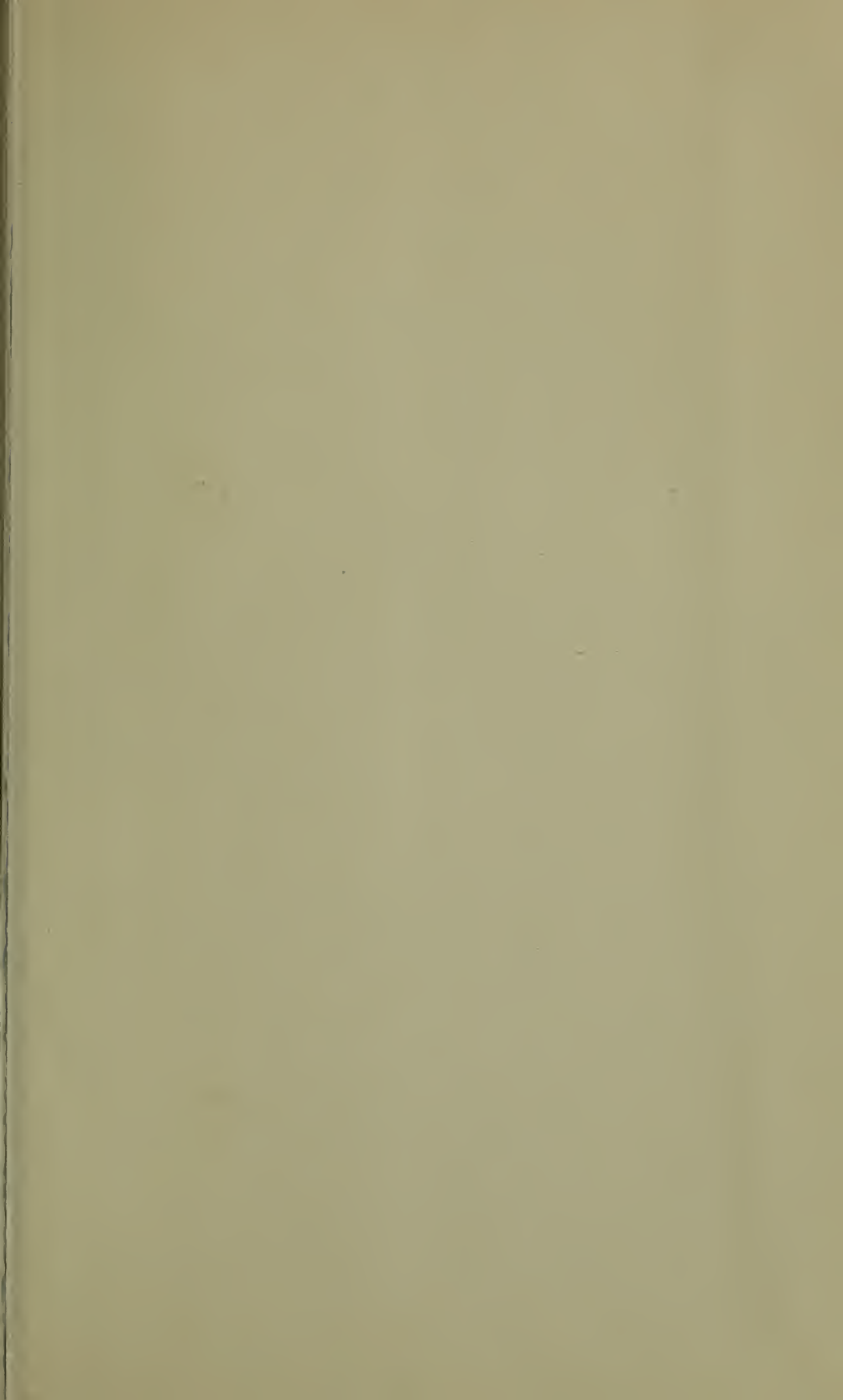
winter quarters, hibernā.
wisdom, sāpientiā.
wise, sāpiens.
wish, vōlē.
with, cūm (*Prep. with Abl.*).
without, sīnē.
witness, testīs.
wolf, lŭpūs.
woman, mŭliēr.
wonder, mīrōr.
wonderful, mīrūs.
wood, silvā.
word, verbūm; *bring word*, nuntiō.
work, ōpūs.
work-horse, jumentūm.
world, mundūs, orbis terrārūm.
worse, *worst*, pējōr, pessimūs.
worship, cōlē.
worthy, dignūs.
wound, vulnūs; to *wound*, vulnērō.
wrath, irā.
wretched, mīsēr.
write, scrībō.
writer, scriptōr.
wrong (to do), peccō, mālē faciō.

Y.

yard, antennā.
year, annūs.
yearly, quōtannis.
yesterday, hērī.
yet, tāmēn.
yield, cēdō, concēdō.
yoke, jŭgūm.
you, tū, vōs.
young, jŭvēnīs, ādūlescens.
your, tuūs, vēstēr.
youth, jŭventūs.

THE END.

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